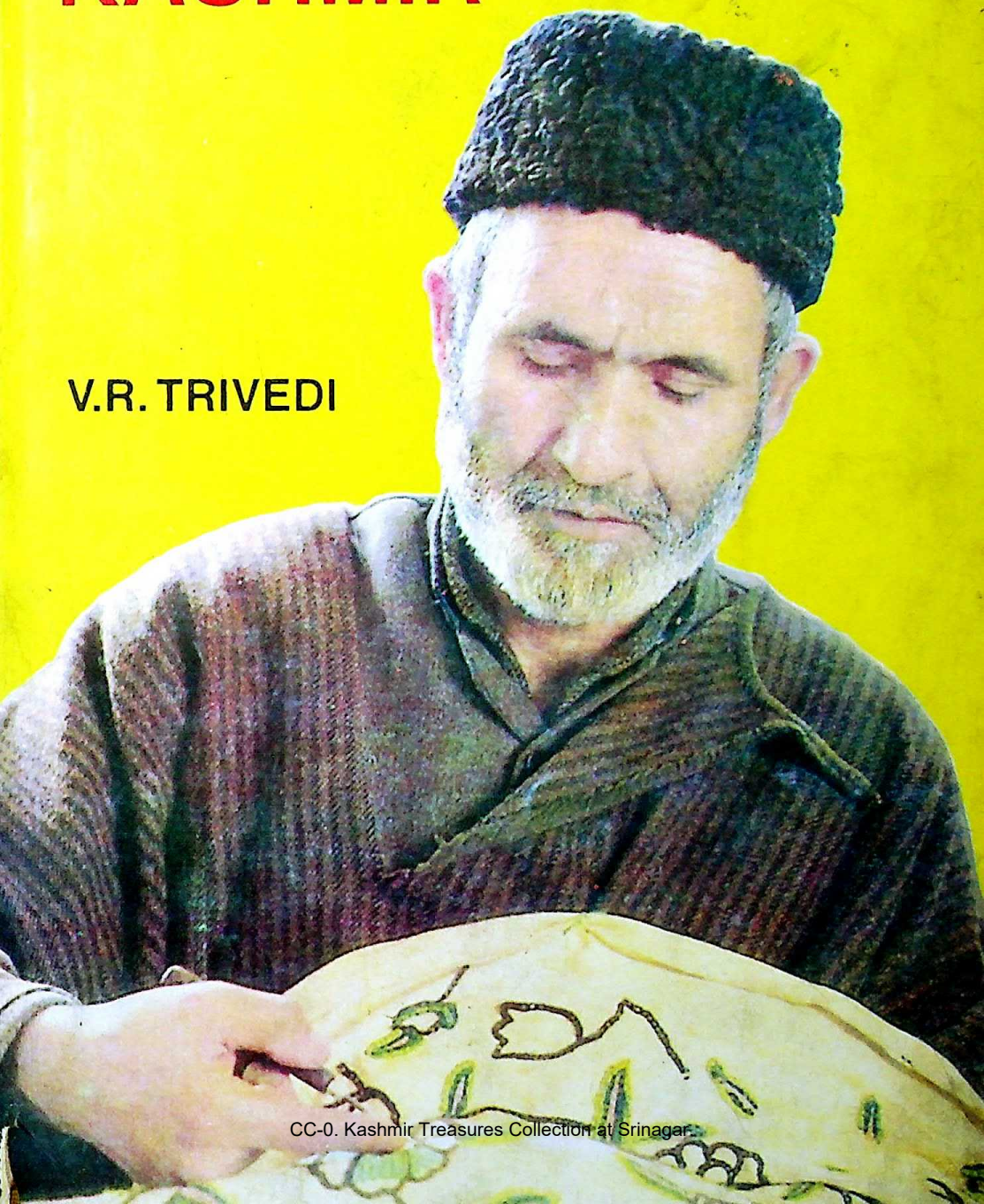


# THE HERITAGE OF KASHMIR

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V.R. TRIVEDI



## ABOUT THE BOOK

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This book reveals the brief account of many aspects of Jammu Kashmir and Laddakh like, Area, Population, Geography, People, Profiles of eminent personalities. Buddhist Monks in Kashmir and China, cultural aspects, Food, Religious places, Tourist Places and Festivals. It also gives the brief idea of History, dynasties, Kings Agreements like, sale of Kashmir, Accession document, Amritsar treaty and introductory knowledge regarding political parties, Militant organisations is also given. All the entries are arranged alphabetically. At the end some references and index also placed for research worker. This can also be used for tourism purpose.

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# **THE HERITAGE OF KASHMIR**

**V. R. TRIVEDI**

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***DEDICATED  
TO  
INNOCENT VICTIMS OF  
TERRORISM***

ॐ नमो भगवते वासुदेवाय  
ॐ नमो भगवते वासुदेवाय  
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ॐ नमो भगवते वासुदेवाय



## Introduction

The state presents the picture of a multiracial society, speaking different languages, and having different religions, traditions in dress, manners and customs.

Jammu is the home of the Dogras, a hardy people divided into several castes and sects, both Hindus and Muslims. Dogras speak the Dogri language, a mixture of Sanskrit, Panjabi and Persian.

The inhabitants of the "Middle mountains" are Pahari people. They are strong and hardy people who lead a very rough life, eking out a subsistence by terrace cultivation on the slopes of the steep hills. Their language is Pahari, a mixture of Hindi, Punjabi, Dogri and Sanskrit.

Another interesting hill people are the Gujars. They lead semi-nomadic lives, moving in summer with their herds and flocks from the warm regions of Jammu to the colder valley of Kashmir, and during winter moving back to Jammu and the Panjab. They are a fine, tall race. They believe in Islam, but rarely mix with the Muslims of Kashmir. Their language is known as Gujar. According to the 1961 Census of India, it was classified under Rājasthāni.

Another important tribe with whom the visitor to the valley generally comes into contact are the Hanjis, or boatmen, of Kashmir. They are an ancient race and the *Rājatarangini* often mentions the nishāds (boatman). Their knowledge of boatcraft is excellent.

The Watalas are the gypsies of Kashmir. They are Muslims and are divided into two classes. Those who eat the

flesh of dead animals and those who do not. Those who eat the flesh of dead animals are not admitted into mosques. Their principal occupation is the production of leather.

Other interesting tribes are : Bombas, Dums, Galwans and Chaupans. Galwans are the horse-keepers of Kashmir and are descendants of Dums. Dums are the watchmen of the villages. Chaupans, the hereditary shepherds who tend sheep and cattle of the villagers during summer months by taking them to green pastures on the various meadows.

The inhabitants of Dardistan to the north of the valley are broad shouldered, moderately stoutly built, well proportioned and active mountaineers.

The history of Kashmir can be divided into five different phases in order to appreciate its literary resources. (1) Early history of Hindu kings, (2) Muslim rule. (3) Sikh rule, (4) Dogra rule and (5) Jammu and Kashmir after 1947.

The early history of Hindu kings and Muslim rulers is well covered by Kalhana's *Rājatarangini* and other chronicles of Pandit Jonaraja, Śrivarā and Prajābhāṭṭa who brought the narration up to the Moghul conquest in 1586.

Moghal kings also narrated Kashmir in their memories *Ain-e-Akbari*, *Tuzuk-i-Jahangir*, *Dasistan-al-Mazahab*.

The first Chinese traveller to enter the valley of Kashmir was probably Che-mong. He visited Kashmir about A.D. 404. In 420 A.D. another Chinese, Fa-yong, went to India, along with twenty-five Buddhist monks, and stayed in Kashmir about a year. There he studied Buddhist texts and the Sanskrit language.

Approximately six language are main in Kashmir :

Kashmiri, Dogri, Pahari unspecified, Gujarī, Punjabi, Laddakhi, Urdu was returned as mother tongue of the people. Many of the VIP Personalities are belong to Kashmir, who had created the history of India. Nehru family, Karan Singh, Abdullah, many IAS, IPS are among them.

Tourism is an important activity, well developed in the state. Every year a large number of tourists, both from other parts of the country and from abroad, visit the valley, mostly between April and October. The state is famous for religious places, ancient monuments, health resorts and Mughal gardens.



But this industry which is the main source of livelihood of the people is on the decline due to the militancy and increasing incidents of kidnapping of Indian nationals and foreign nationals. People who did not visited Kashmir may feel more excited to know about this wonderful place because it has many natural and memorate spots which cannot seen in other parts of the world.

This book narrates the ancient, medieval and modern Heritage of Kashmir. Every item of the book is in small paragraph which tells the brief account of the item arranged alphabetically. It also contains the small bibliography.

First of all I touch the feel of Lord Ganesha world's high speed stenographer and Lord of Intellect. Then my mother and father who always encouraged me to gain the knowledge. Mr. S.K. Sharma and Mr. Mahajan of Nehru Museum library, Mr. Mathur, librarian of Gandhi Museum came forward to help me in completion of this book. I cannot forget the name of Miss Kanta Thakran who helped me during my illness and taken the responsibility of household as a true friend. In the last I cannot forget the name of my son-inlaw Parveen and daughter Chetna who have been always inspiring me to write something.

**V. R. TRIVEDI**





**Abdul Qaiyum Khan (1901-16th July)**

Son of Late Abdul Hakim Khan Extra Asst. Commissioner NWFP. Practiced Law at Peshawar. Cong. member Leg. Ass. 1937-42, Deputy leader in Cong. in NWFP Assem. 1942-5. Joined Muslim league 1945, leader Muslim League party NWFP Assem. 1946-7 was, very staunch supporter of demand for Pakistan. Arrested in 1946 for spreading communalism.

In Pak Chief Minister NWFP 22 August 1947, Chancellor of Peshawar University 1958, formed Quid-i-Azam Muslim League 1969, President PML 1970, splitted the party founded PML (Qayyum) 1970. Minister in Z. A. Bhutto Ministry. Gold Gun on the North West Frontier.

**Abdullah, Sheikh Muhammad (1905-1982)**

Called Sher-e-Kashmir by the Kashmiris. Son of Sheikh Muhammad Ibrahim (died a fortnight before his son's birth) who dealt in pashmina and shawls, birth Soura near Srinagar, 5 December 1905, education Govt. High School Srinagar (Matric), Prince of Wales Coll. Jammu (FA), Islamic Coll. Lahore (BSc) and AMU (MSc physics, 1930); m. 1932 Akbar Jahan, D. of a former Christian—Harry Nedou—converted to Islam, 3 S. 2 D.

Taught science in Govt. High School Srinagar; but was soon dismissed because of political activities, earlier had organised Youngmen's Muslim Association to strive for better representation of Muslims in Govt. services, Editor *Kashmiri Musalman* and *Mazlum Kashmiri* (bi-weeklies).

Launched a regular campaign for responsible Govt., first arrested 21 September 1931, the campaign led to the formation of Kashmir Muslim Conference, was its first President 15-16 October 1932 and 15 December 1932—19 September 1939, while on a visit to Lahore (1934), was prohibited from entering Kashmir; arrested again 1938, played leading part in converting

## 2 *The Heritage of Kashmir*

Muslim Conference into National Conference early 1939, was its President 1939-53 (excepting 1942, 1944); launched (1946) the 'Quit Kashmir' movement which challenged the Maharaja's right to rule over the State and which aimed at its complete democratization; placed his case before the Cabinet Mission then in India; was arrested and sentenced to nine years' imprisonment and fined Rs. 1,500; was defended, among others, by Pt. Jawahar Lal Nehru, Asaf Ali and Diwan Chaman Lal; while in jail was elected President All India States Peoples' Conf., released 29 Sept. 1947; organised a Peace Brigade to maintain communal peace; mobilized popular resistance against the tribal raiders sent into the state by Pakistan, and supported Kashmir's accession to India.

Was invited by the Maharaja of Kashmir, Hari Singh (26 Apr. 1961) to head the emergency administration, 31 Oct. 1947; PM of the State, 5 March 1948-9 Aug. 1953; mem. Kashmir Delegation from India to UNO, 1948-49; mem. Constituent Assem. of India 16 June 1949-1952 and was a signatory to the Constitution.

Fell from grace because of a deep distrust about his real intentions, was dismissed and arrested, 9 Aug. 1953, (replaced by Bakshi Ghulam Muhammad; since then has been in and out of prison many times, (according to *DNB* he has been imprisoned 9 times for a total of 15 years, 7 months & 5 days); released 8 Jan. 1958; re-arrested 29 April 1958; tried in Kashmir Conspiracy Case which was subsequently withdrawn; released 8 April 1964.

Visited Pakistan on a goodwill tour; tried to mediate between India and Pakistan and had meetings with Pt. Nehru and President Ayub Khan.

Went on Haj pilgrimage to Mecca and visited Egypt, Algeria and the UK, 1965; because of his activities abroad, his passport was impounded by GOI and he was arrested in Delhi on return, 9 May 1965; detained in Ottacamund and Kodai-kanal, later shifted to Delhi; released 2 Jan. 1968.

Organised J & K State People's Convention, 10 Oct. 1968,

to evolve a possible solution to the Kashmir problem; the Convention resolved in June 1970 that the solution of the Kashmir problem should keep in view the interests of all its regions, strengthen secular and democratic forces and be in conformity with the values of the freedom movement; was externed with two principal colleagues Mirza Afzal Beg and G.M. Shah from the State, 8 Jan 1971; Begum Abdullah was also externed, 2 Feb 1972; the Sheikh was permitted to return home 5 June 1972.

The Sheikh was by far the most important leader of Kashmir and had identified himself totally with that state.

In 1975, following an initiative by the then PM Smt. Indira Gandhi, negotiations were conducted between Sheikh Abdullah's emissary Mirza Afzal Beg and the GOI and a political settlement was arrived at; was unanimously elected leader of Cong. Legislature Party 14 Feb. 1975 and was sworn in as Chief Minister the next day.

Two years later, consequent upon the withdrawal of support by the Cong. Legislative Party which had a majority in the State assembly, advised the Govt. to dissolve the State assem. This was done on 26 March 1977; his ministry also vacated office; elected member J & K Assem, June 1977 remained Chief Minister till death on September 8, 1982.

### **Abdullah, Dr. Sheikh (1874-1965)**

Sunni, was a Kashmiri Brahmin before conversion; son of Mehta Gurmukh Singh; birth in a village in Poonch Dist. J & K. 1874; Hindu name before conversion to Islam in 1891 at Lahore was Thakurdas; ed. Jammu, Lahore (Matric, 1891), MAO Coll. Aligarh (BA, LLB); awarded Hon. LLD (AMU, 1950); M. Waheeda Jahan in 1902, (d August 1939) youngest d of Mirza Mohd. Ibrahim of Delhi I.S., 5 D—one of the daughters, Mumtaz, later Mrs. Haider, Principal of Women's Coll. Aligarh (founded by father).

Was deeply influenced by Sir Syed Ahmad Khan (qv) during his student days at Aligarh; Mem. UP Legislative Council elected unopposed, 1927-30 (Mainpuri, Etah, Farrukha-



bad Dist. Mr.) succeeding Dr. Ziauddin Ahmad. Awarded Padma Bhushan, 1964; died 9 April 1965 at the ripe old age of 91.

### **Abhimanyu, I. (1182-1234 BC).**

A king, who had been famous in Kashmir history as fearless 1182-1234 BC. He was the donor of the *agrahara* (s.v.) (a Brahmana village) of Kantakotsa in Kashmir and became a king after Huska, Juska and Kaniska. He founded a city named after him called Abhimanyapura, modern Bemyun and it contained an inestimable treasure. Abhimanyu endowed it with a Siva temple as its crowning glory. Under his instructions, Candracarya and others spread in Kashmir the knowledge of the immortal work *Mahabhasya* of Patanjali (s.v.) which was "rare at that time" in that region and also of the grammars composed by such grammarians. During this period, according to Kalhana, the influence of the Buddhists, whom the wise Bodhisattva Nagarjuna (v.s.) had protected, predominated in that land. Among them were illustrious disputants, who had opposed the authority of the ancient Vedas and by over-coming all the learned scholars in public debates or discussions, had cut at the roots of the religious rites prescribed in the Nila Purana (s.v.). The country then drifted into confusion regarding the customary observances of the Nagas, whose sacrificial offerings had been cut off and heavy snow-falls caused a considerable loss of human and animal life. This acute snow-fall harassed the Buddhists every year and so king Abhimanyu, during the winter, resided at Darvabhisara and at other places obviously to evade the rigours of the severe winter. During this period, owing to some indescribable spiritual power, as Kalhana avers, of the Brahmanas, their sacrifices and votive offerings were not destroyed while Buddhists perished.

### **Abhimanyu III (958-972 AD)**

Abhimanyu (III) son of Ksema Gupta and his queen, the notorious Didda (s.v.). She was merciless, immoral and unscrupulous. He reigned in Kashmir from AD 958 to 972.



As an infant, he was under the guardianship of Didda but her immorality and cruelty made him so unhappy that he fell a victim to consumption; he had studied the Vedas and was honoured by the sons of savants. He sparkled with the spirit of youth and scholarship and had a very pure temperament. But the vile atmosphere of the court and the disgusting family life withered and ended his life on the third of the bright Karttika in the year 48 (AD 972). He was survived by a son Nandi Gupta who too resigned only for a year for he was also murdered by his wicked and infamous grandmother Didda, who has few parallels in the sphere of notoriety.

### **Achchhoda Sarovara**

Achchhavat in Kashmir described by Banabhatta in his *Kadambari*. It is six miles from Marttanda. The Siddhasrama was situated on the Bank of this lake.

### **Achhabal**

The beauty spot 40 miles to the south of Srinagar was selected by Jehan Ara, the daughter of Shah Jehan to lay her garden at in 1620 AD. The spring itself is an ancient and sacred one, its original name being Akshavla and it had been place of pilgrimage for centuries. Akbar visited it and the excellence of water was remarked on by both Abul Fazl and Bernier. Jahangir considered Lar valley water to be best and paid Haidar Malik thirty thousand rupees to bring down Lar water in canal to Akbar Garden at Srinagar. There was a garden of fruit trees, now a days fruit trees disappeared and Achhabal is Garden of open spaces, people and water. Light and shade have the fullest play sun and the fast moving water sparkles in the canals.

### **Aghahashr Kashmiri (1879-1938)**

Son of Agha Syed Ghani Shah at the age of 18 shifted to Benaras from Srinagar. Urdu Dramatist.

**Aghar-Jitto**

Situated on Katra-Reasi road at a distance of five miles from Katra. There is a shrine built after the name of Bawa Jitto. Thousands of pilgrims from Northern India come to this place to pay homage to the Bawa.

**Agreement between Military Representatives of India and Pakistan July 27, 1949**

Members of Indian delegation led by Lt. General S.M. Shri Nagesh and Pakistan led by Major General W. J. Cawthorn.

The members of truce Sub-committee of UN Commission for India and Pakistan led by Hernando Samper.

UN Commission for India and Pakistan written a letter to India and Pakistan on 2nd July 1949 to send their representatives and passed following resolution.

- (1) Establishment of Cease Fire line.
- (2) Cease Fire line runs from Manavar in South North to Keran and from Keran East to glacier area.
- (3) Cease fire line will be drawn on a one inch map.
- (4) No troops shall be in the areas of Bursil Nullah.
- (5) Troops will remain at least 500 yards from cease fire line.
- (6) Both sides will be free to adjust their position.
- (7) UN Commission for India and Pakistan will station as observers where it deems necessary.
- (8) Agreement will be ratified by their respective government.

Within the thirty days from ratification, document will be deposited with the UN Commission. Not later than 31 July 1949.

After 30 days from the date of ratification shall be allowed to vacate the areas at present occupied by them.

**Ait Gad**

A small white fish; it inhabits the smaller streams flowing

into the Jhelum and is carried into the river when the waters are high. It is also found in Dal Lake.

### **Ajitapida (813-50 AD)**

Ajitapida, another son of king Bappiya and queen Jayadevi, was made king in preference to the other son Tribhuvanapida, by Utpala, through force. There was chaos during his reign for the five maternal uncles fought with each other. Ajitapida was dethroned once and restored again, three years after Utpala's death and with this ruler's death the Karkota line vanished.

### **Akbar (1556-1605 AD)**

The guardian of mankind was the contemporary of queen Bess of England. Akbar attempted Kashmir first time in 1586, Moghal forces could not remain much beyond the border because of cold, snow and security problems. Yusuf Khan and forces of Akbar agreed upon that Yusuf Khan will be the ruler while Akbar was figured upon the coins and in official prayers. Akbar visited thrice in Kashmir, 1586, 1588, 1596. He built Hariparbat fort, city of Nagar Nagar, inside the huge wall around the Hariparbat, Nasim Bagh. He came through Pir Panjal pass, laid the foundation of Wah Bagh, Rajouri, and many other on that route. He called Kashmir his private garden.

His reign faced great famine, huge public works by way of building fort, roads and canals were taken up to provide employment to starving people. People were fed daily in Idgah. Emperor inaugurated Nagar Nagar city. During his third visit to Kashmir 1596 he planned to bring Ladakh and Baltistan under his rule.

### **Akhnur Fort**

Akhnur fort has a historical importance. It was built by the Sohal ruling clan on the right bank of the Chenab and had some palaces as well as a temple of Kali inside its ramparts. The palaces are in ruins now. It was where that Ranjit Singh invested Gulab Singh with the title of "Raja".

### All Phatar Lake

About four thousand feet above Gulmarg is situated the frozen lake of Apparwat, climbing through a steep windeing path upto Khilenmarg and then up the All Phatarhill, one is confronted by thousands of wild flowers. Then commence the now fields. The beautiful valley is almost lost in mist from the summit of All Phatar 13000 feet higher at a distance of about three miles, stands the frozen lake of Apparwat or All Phatar. Lovely serene triangular in shape, deep turquoise in colour, this dainty, stretch of glacial water carries floating snow and miniature ice bergs on its surface. Hidden of high cliffs it is known as the lake of purity.

### Alauddin (1344-55 AD)

Younger Brother of Jamshid (1342-44) and son of Shams-ud-din. The Sultan became the king by sheer dint of his military power which again he utilised in suppressing the uprising of Lavanyas. He did a momentous and laudable work in lending relief to people who were suffering due to famine which struck during the early part of his reign. He took keen interest in the works of public utility. A bridge was constructed over the river Jhelum at Sopore. A new town after his own name known as Ala-ud-din-pur was laid out which became his capital also. The area extends from Jama Masjid to Allkadal. For the convenience of travellers, an inn was built at the ancient Buddhist site of Budhgira (Modern Budhgir) on the right bank of the river and near the fifth bridge—Allkadal. He ruled for 12 years, 8 months and 13 days and was succeeded by his own son Shihab-ud-din.

### Alchi

A high cold desert region of Laddakh, enveloped in the western Himalaya with its severe climate and barren topography stands one of the worlds most beautiful Buddhist monument which are considered rarest and some of them date back to 11th century.



When Islamic armies entered the subcontinent it was Buddhist monuments and idols that they first encountered.

### **Ali Shah (1569-79 AD)**

Ali Shah on ascending the throne of Kashmir assumed the title of Zahir-ud-din Muhammad Ali Badshah. He was mild and a king of secular sentiments. His reign was also disturbed by civil disturbances like those of his predecessors. However, the significant feature of his reign was the second mission of emperor Akbar in the year 1573. The mission consisted of Mulla Ashqi and Qazi Sadar-ud-din. The Sultan received them with honour and dignity and in fact provided the ground for considering the valley as a vassal of Mughal empire. He proclaimed Akbar as his sovereign and read the KHUTBA and minted coins in his name bearing the legend "AKBAR BADSHAH." In token of his lasting allegiance, he sent Muhammad Qasim as his envoy to the Mughal court and also offered his niece for prince Salim.

The valley passed through an acute crisis during the last years of the Sultan's reign. In 1576 because of early snowfall, the paddy still standing in the fields was completely damaged. This resulted in a famine which took many lives and many left the country. This was followed by a fire which completely gutted a part of the city. Before the Sultan could take measures for rehabilitation of the subjects, he died while playing polo in Idgah ground in the year 1579. His brother Abdal Chak claimed the throne but was killed. On the vacant throne, the Sultan's son Yusuf Shah succeeded his father.

### **All Jammu and Kashmir Muslim Conference**

Formed and first Annual session was held on 15th to 17th Oct. 1932. It became only political forum which drew on overwhelming support of the entire Muslim community in the state.

### **All Party Hurriyat Conference**

Hurriyat means freedom, was formed on 9th March 1993.



in a meeting of various religious, political, separatists, professional and trade Union groups. Chaired by Maulvi Umar Farooq, Chairman of Avami Action Committee. Forum formed with the objectives of giving political direction to the ongoing movement, to stop increasing incidents of internal rivalries, to preserve Islamic identity and Muslim in majority character of the state. A 10 member committee under the chairmanship former chief justice of J and K high court Mr. Mufti Bahauddin Farooqi had been formed to draft the constitution of the organisation.

### **Allah Tigers**

Self-styled 'Air Marshal' Noor Khan had been heading this organisation. It gained prominence when it forced bar owners to close their shops and compelled women to wear veils. They are fundamentalist in their approach and want Kashmir to become an Islamic state.

### **Al-Omar Mujahideen**

This group, headed by Mushtaq Zargar, is supposed to have linked with the Awami Action Committee of the late Maulvi Farooq, who was killed by militants of some other group. In the recent past, this organisation has claimed responsibility for killing the maximum number of persons. The brother-in-law of Union Minister Ghulam Nabi Azad is alleged to have been kidnapped by this group.

### **Amarnath Mountain**

Stands 17 m 321 feet high and Kolahoi 17,800 feet. Kolahoi is known as Gwash Brari. At dawn the radiant rays of sun fall on this stone like peak and the lurid glare of the dazzling snows is a sight. Here and there on this range one is attracted by wild graceful flowers, wild roses, poppies, anemones, and hosts of other unknown floral varieties. Shri Amarnath is a famous ancient Shrine.

*See also Amarnath Temple.*

## **Amira Kadal**

Amira Kadal is the first of the seven old bridges at the entrance of Srinagar from the plains. It is the only stone bridge and leads to one of the busiest thoroughfares, on the outskirts of the city with shops, houses, a few hotels, motor stations, cinema houses and markets. All along the banks of the river are moored houseboats, shikaras and doongas (living boats of the average Kashmiri). On the left, between this bridge and the second one, is the old palace, an imposing building with massive pillars. The secretariat is now located in the palace and further beyond there are several offices and a beautiful golden topped temple.

## **Ambal : (It is Dogra food)**

This sour both unlike auria can be had with or without boiled rice. It is a good appetizer. Pieces of gourd, potatoes, meat and sweet-roots are first fried in mustard oil in an iron pan. They are then allowed to boil in sour juice from pomegranates or mangoes, and sweetened with gur mixed in water. The both is allowed to remain on the fire till it is cooked. Dogras, especially their womenfolk, are very fond of it. It is served as a special dish on ceremonial occasions.

## **Amritsar Treaty**

March 16, 1846 which so much called with the name of "sale of Kashmir". Treaty was signed between British Government represented by Frederick Currie Esquire and Brevet Major Henry Montgomery Lawrence and Raja Gulab Singh by which he became the Maharaja of Jammu and Kashmir. Here we give the articles of treaty :

*Article 1.* The British Government transfers and makes over, for ever, in independent possession to Maharaja Gulab Singh and the heirs male of his body, all the hilly or mountainous country, with its dependencies situated to the Eastward of the river Indus and Westward of the river Ravi, including Chamba and excluding Lahore, being part of the territory ceded

to the British Government by the Lahore state according to the provisions of Article 4 of the Treaty of Lahore dated 9th March 1846 A.D.

*Article 2.* The Eastern boundary of the tract transferred by the foregoing article to Maharaja Gulab Singh shall be laid down by Commissioners appointed by the British Government and Maharaja Gulab Singh respectively for that purpose and shall be defined in a separate engagement after survey.

*Article 3.* In consideration of the transfer made to him and his heir by the provision of the foregoing Articles, Maharaja Gulab Singh will pay to the British Government the sum of 75 lakhs of rupees (Nanakshahi) fifty lakhs to be paid on ratification of this Treaty and twenty-five lakhs on or before the 1st October of the current year 1846 AD.

*Article 4.* The limits of the territories of Maharaja Gulab Singh shall not be at any time changed without the concurrence of the British Government.

*Article 5.* Maharaja Gulab Singh will refer to the Arbitration of the British Government any disputes or questions that may arise between himself and the Government of Lahore or any other neighbouring State and will abide by the decision of the British Government.

*Article 6.* Maharaja Gulab Singh engages for himself and heirs to join with the whole of his military force the British troops when employed within the hills or in the territories adjoining his possessions.

*Article 7.* Maharaja Gulab Singh engages never to take or retain in his service any British subject nor the subject of any European or American State without the consent of the British Government.

*Article 8.* Maharaja Gulab Singh engages to respect in regard to the territory transferred to him under the provision of Article 5, 6 and 7 of the separate engagement between the British Government and the Lahore Durbar, dated 11th March 1846.

*Article 9.* The British Government will give its aid to



Maharaja Gulab Singh in protecting his territories from external enemies.

*Article 10.* Maharaja Gulab Singh acknowledges the supremacy of the British Government and will in token of such supremacy present annually to the British Government one horse, 12 goats (6 male and 6 female) and three pairs of Kashmir shawls.

Treaty was signed after seven days after Treaty of Lahore.

#### **Ananta (1028-1063 AD.)**

His early rule was full of trouble, serious threat came from Vigraharaja the ruler of Lohara and paternal uncle of Ananta. Ananta was influenced from some Sahi princes. Rudrapala, Diddapala, Anangapala and Utpala were among the powerful officers. Married Suryamati. Udayana Vatsa, Tribhuvana commander, in chief revolted against king, later caught Padmaraja took the revenue administration from king. He made the king to give up all the revenue of the country and took from him his throne as a security for his debts.

Ananta's wife Suryamati came to his rescue, redeemed his debts from her personal savings and got the diadem and throne released from Padmaraja. Suryamati took the king's business in her hand. She appointed new ministers, Ksema incharge of treasury, Kesava Brahman from Trigarta, Haladhara son of Bhuti, a watchman of temple of Gaurisa in Srinagar became the Prime Minister. Bimla was made lord of gate. New office of Padagara was established to raise the revenue. Corrupt officials were also punished and executed. She constructed two temples Gaurisvara and Sadasiva in Srinagar, number of Viharas and hundreds of Agraharas. New royal palace was also built.

Damaras and Khasas revolted against her. Ananta was a man of weak will, he committed suicide in 1063 AD.

#### **Anchar Lake**

It is ten miles to the north of Srinagar. The flood water  
CC-0. Kashmir Treasures Collection at Srinagar.

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of the Sind generally enters it. The water is clear and soft. Lawrence recorded its length as 3.51 miles and breadth as 2.15 miles, in 1892. Its area is about 7.5465 miles.

Because of high mountain ranges, which encircle the valley the Kashmiris were not in a position to have free intercourse with the neighbouring states. The soil was fertile and facilities for irrigation were available. Out of the total estimated area of 750000 acres of the valley, 200,000 areas were under water. The rivers, streams and lakes were navigable by country-boats. The lakes were also a source of livelihood to many thousands of Kashmiris, engaged in extracting Singharas (water nuts), Nadru (Lotus Stems), in raising vegetables on floating gardens and in fishing.

### **Ander Kot**

This is a present name of ancient capital Jayapura. This city was a flourishing city built by Lalitaditya's grand son Jayapida at the close of 8th Century which is identified with its present village of Anderkot in Tehsil Sonawari near Sumbal village. It was built on an Island raising from the Sumbal Lake. The fort of Anderkot was surrendered by Kota Rani the last Hindu queen of Kashmir to Shah Mir, her minister. There is no trace left of this grand city except a few hamlets. Jayapida built temples and vihars and a great Matha was built by his queen.

### **Anjuman-I-Tahaffuz-I-Namaz Wa-Satri-Masturat**

Founded by Azad Quraishi Hakim Mohammad Quraishi and Gulam Mohammad Alvi in 1923. It was a purely religious body. The Aim of this body was acquaint the Muslims about tenets of Islam and eradicate the social evils of Muslim society in villages.

### **Anjuman-I-Nusrat-Ul-Islam**

Was founded by Mirwaiz Moulvi Rasool Shal 1905. The aims and objects were to facilitate education for the most backward children of the Muslim community. It consisted General



council, Executive body, and subcommittees. Role which it had played in the Muslim regeneration in Kashmir began with missionary zeal and devotion. It was also publishing a journal called *Halat-o-Rai-i-Dad*. It had played a educational role and religious role also, Anjuman has formed a social reform committee. It also carried out struggle for Muslim rights.

### **Anjuman-I-Hamdard Islam**

Was established by few Punjabi Muslims just after first world war, by Babu Mohammad Ibrahim. The aim of this association was to ameliorate the conditions of the Muslims. Whose state of existence was extremely poliable. It started orphanage. It was purely non political body.

### **Anjuman-I-Islamia Jammu**

Was the oldest in all associations in Jammu. It was semi political body. Its mission was to protect rights of the Muslims subjects to work for their educational advancement.

### **Apharwat Lake**

Apharwat Lake lies nestled in a hollow under the shady screen of Apharwat Mountain. The lake is triangular in shape, deep turquoise in colours and carries floating snow and miniature icebergs on its surface. It is said that all the miniature farms in the neighbourhood are connected with this lake. A well graded pony track joins Apharwat Ridge with Gulmarg.

### **Architecture of Kashmir**

Chief building material was used was Timber. Mostly Mosques were built in square shape of square halls like Madani and Shah Hamadan Mosque. Covered with pyramidal roof raising in tiers and crowned by slender spine above.

It has an open square pavilion between the spine and to apex of the roof.

16 *The Heritage of Kashmir***Area**

According to census area of 22,22,236 sq. km., includes 78114 sq. km. under illegal occupation of Pakistan 5,180 sq. km. handed over to China by Pakistan and 37,555 sq. km. illegally occupied by China.

State may be divided physically into three areas the upper, camp-rising the area drained by the river Indus and its tributaries. The middle, drained by the river Jhelum and Kishanganga and the lower, consisting of the level strip along the Southern border and its adjacent ranges of hills. The dividing lines between the three areas are the snow-bound inner and outer Himalayan ranges known as Zozila and Panchal. It is surrounded on all sides by huge mountains.

**Arif, Ghulam Rasool**

1916 Srinagar journalist, 1931 arrested for pol. activities, 1932 calligraphist of *Sadaqat* 1934 *Haqiqat* and 1938 *Al Abaraq* (All have ceased....) started weekly *Khidmat* 1940 converted into daily, started *Hamdard* weekly 1955 converted into biweekly 1961 and a daily 1968.

**Aratrika**

The usage of waving lamps, a ceremony also known as arati, niranjana and mangalaratjika, This ceremony was and still is intended for auspicious occasions in different places like temples, homes, stables and palaces. It was not confined to either deities or human beings, but was also employed in the cases of animals like horses and elephants. Such a type of ceremony is of ancient origin and is mentioned by Kautilya. Horses from the royal stables were taken out for the express purpose of having lights or lamps waved before them.

**Artrika**

This practice was also current in Kashmir, according to the testimony of Kalhana. He tells us that this waving of tiny lamps, either before a deity or a couple on formal or semi-

formal occasions, was considered a sign of welcome. In the 12th century he refers to the illumination of a medley of aratrika by the display of a mass of silver vessels (Kalhana, *Rajatarangini*, v. (483). He also records now the Kashmir ruler Utkarsa in AD 1089, on finding some of his ministers handsome in their elegant costumes, being free from envy, directed his own maid-servant to perform the aratrika before them. (Kalhana, *Raja*, VII. 925). The implication is that he made his servant perform this ceremony before the ministers so that they might not be affected by the so-called evil-eye. This usage was also interpreted symbolically to imply a gift or an offering. A son of a Kashmiri noble called Dhanyat Madhura-vatta gave up his life for the sake of his king Uccala in AD 1143 treating it as an offering of arati and tambula (betel-leaf) (s. v.) forwarding off disease. (*Ibid.*, VIII 33, 27). This Brahmanical custom was also adopted by the Jainas in their religious functions. In Jaina temples, as in the case of Brahmanical shrines and images, the Jaina images are installed in a similar canonical way, daily worship is being paid to them, ceremonial worship is also in vogue, with occasional processions, decorations and the arati.

### Ari Plao

A delicious rice pudding. Dogra food dish which is prepared after long and laborious affair. Husked unbroken rice of superior quality is fired in an equal quantity of butter in a broad-bottomed pan till it becomes brown. Milk is then poured into it gradually till the rice has been boiled. Then twice as much sugar as the rice is added to it. The milk and rice have to be constantly stirred with a ladle.

After that it is left over a slow fire for some time, almonds, pistachio and raisins are now added to the plao and saffron gives it a lovely golden colour. One of the daintiest Dogra dishes is now ready and it is served in plates with gold or silver foil over them.

### Aru

Aru is 7 miles from Pahalgam. The path lies through



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woods, gradually ascending about 900 feet. The meadows at Aru and the view of the whole Valley below are charming. It is here that River Lidar disappears and then reappears after about 30 yards. This place is known as "Gur Khumb".

### **Arya Samaj**

Established during 19th century. Its aim was to start socio-religious reform movement in the state. Arya Samaj was remained confined to Jammu for a long time. Arya Samajists represented two points of view, Arya Samaj point and other sanartani faith. But soon it had started political activities after non-co-operation movement of Gandhiji in 1920, calling Sammelans took out processions, collected subscription for Tilak fund. It also propagated political programmes of Mahatma Gandhi.

### **Ascendancy of Chaks**

The Chaks were no strangers. Like Shahmir, they with their leader, Langar Chak had entered the valley in the reign of king Suhadeva (1301-20). They were physically well-built and turned to be good soldiers. They defeated the evil designs of Babar—the founder of Mughal empire in India when he sent his son Kamran to invade Kashmir. Since the time of their entry into the valley they had passed through various phases of vicissitudes, turmoil and agony at the hands of political and religious rivals. However, they exerted great influence in the power politics of the valley, and could enthrone or dethrone king during the long period of their survival. In this way they played a leading role in the swift changing political and religious events of the valley during the 15th and 16th centuries. It was now their descendant, Ghazi Chak, who was ultimately to hold sceptre in his own hands.

The Chak rulers also did not bring any solace to the troubled country. Instead their mutual jealousy, bitterness and continued antagonism between Shia Muslims and Sunnis paved an easy way for occupation of the valley by the Mughals.

**Asoka**

Asoka "The Pious" conquered Kashmir about 250 BC. Spread Buddhism. Some people argue that Buddhism came Kashmir in the time of Surendra, ahead of Asoka. It is recorded that Asoka sent Majjhantika (Thereat as missionary) to Kashmir who converted about 80,000 people. There is mention of about 500 Buddhist monasteries in Kashmir in big time. He gave up all in Kashmir for the benefit of the Buddhist Church. During Asoka period peace reigned supreme in the country. His capital was near about the present Pandrethan. This town was destroyed by fire at the end of 10th century. Saffron cultivation was introduced during his time. The Shiva temple at the shrine of Vijayesvara (Bij Bihara) is also attributed to him. Asoka was succeeded by his son Jaluka in about 220 BC.

**Assadullah Mir M. 1924-71**

J. K. Poli. MA, LLB Prince of Wales College Jammu. Member J. K. Constituent Assembly 1951-57 constitution. Drafting committee 1951-56 on panel of chairman 1951-53. As a deputy Minister for development J. K. 1953-57, member J. K. Legislative, Assembly 1957-60, 1962.

Tour Western Europe and Scandanvian countries to study parliamentary democracy died on March 11, 1971.

**Astra-Puja**

Worship of weapons. A ceremony performed by kings in regard to their weapons of war. Kalasa, a king of Kashmir (AD 1063-89) is claimed by Kalhana to have performed, in all public assemblies, the worship of weapons and other ceremonieis, which were worthy of royalty, and acted like an assistant or his father's High Priest (Purohita). His father was Ananta who reigned from AD 1020 to 1063.

**Attapati Bhaga**

A tax one-eighth share. A notorious tax introduced in

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the last quarter of the 9th century A.D. king Avantivarman of Kashmir died in the Laukika era (A. D. 883) and he was succeeded by his son Sankaravarman (A.D.) 883-902). His military expeditions against his rivals, the Sahis and others on the one hand and his unceasing vices on the other, imposed such a terrible strain on his treasury and the resources of his kingdom, that he resorted to the levying of two new and tyrannical taxes. One was the Attapati Bhaga, meaning the share of the Lord of the Market; levied by the Attapati and the other was the Grhakrtva, implying charges on domestic affairs. This officer was also entrusted with the recovery of a "variety of direct taxes on market shops, artificers, etc." As its name implies it was apparently a levy of one-eighth on the sale-price of commodities sold in the market.

**Aurangzeb (1658-1707)**

Visited Kashmir only once. During his rule Kashmir was ruled by forty-nine governors. They dispensed justice and carried on administration well. They also laid out gardens, Mosques, and inns. Safakadal was built by Saifa Khan. Iftikar Khan terrorised Brahmans. Fazal Khan was the cruel administrator.

**Auria**

A unusual Dogra dish and has a peculiar flavour. It may taste too hot when eaten for the first time, but it is a very popular Dogra dish. One chattank of powdered rye is added to two seers of curd which is then churned till it has a pungent smell and becomes yellowish. Potatoes or gourd pieces fried in mustard oil and stewed in sour pomegranate or lemon juice are then mixed with it. Salt is added to taste. Once a viceroy, it is said, came to Kashmir on an informal visit. He was served with auria at dinner. After eating it he felt quite choked and thought that he had been poisoned. He was, however, assured that he had made a mistake and eaten the auria without rice. Auria is most tasty when taken in small quantities mixed with boiled rice.



### Avantipur Canal

Avantipur Canal at Dogham about 10 miles from Avantipur was opened by Sheikh Mohammad Abdullah in April 1950 is 23 miles long and irrigates 5,3000 acres of land on the right bank of Jhelum. A fall of 46 ft in its sixth mile makes it possible for a hydro-electric plant to be put up for generating electric power.

### Avantivarman (855-883 AD)

Glorious period of Kashmir history. During 855 AD dynasty of Utpalas was founded—His authority was being challenged repeatedly but all of them were suppressed with the help of Sura the chief minister. Damaras had also become very powerful, but Avantivaraman broke their back.

The scheme to improve agriculture was introduced by carrying out drainage and irrigation works. Town Avantipur and two temples Avantiswamin and Avantiswara both were ruined. Prince Surya Varman, built Matna, Golcula and Visnu temple of Suryavarmansvamin. Samara brother of king founded the temple of Samarasvamin for worship of Kesava. Sura chief minister founded town of Surapura (modern Hurpur) near Sophiyan and transferred watch-station from high place on the Pir Panjal pass. Temple Suresvara on the eastern bank of Dal lake. Sura's wife, sons and nephews were devotees of Siva. Buddhism was replaced by Hinduism sculpture influence by Buddhism.

The scholars were honoured by king were Muktakana. Sivaswamin and Anandavardhana and Ratnakara. Sivaswamin was the author of *Kapphanabhudaya* an interesting Buddhist epic. Anandavardhana was the author of *Dhvanpaloka* a rhetorical treatise and the poem *Devisataka* both of which were commented upon towards the end of 10th century.

Ratnakara was the author of *Haruvijaya* an extensive Mahakavya. Other scholars were Ramata, Bhatta Kalata. Avantivarman died after 28 years reign.

**Awami Action Committee**

The party is basically religious in character and was formed in December 1964 by Moulvi Mohammad Farooq. Mir Waiz (Head Priest) of Kashmir, after a conflict between the Moulvis and the Plebiscite Front. Sheikh Mohammad Abdullah did not approve the formation of Awami Action Committee but because of religious fanaticism, the party gained strength and Sheikh was forced to approve and allow alliance between the erstwhile Plebiscite Front and the Awami Action Committee to contest civic elections held in 1972. Moulvi Farooq was arrested during Indo-Pak Conflict in 1965. The party had been indulging in anti-India propaganda but became careful in their utterances after Moulvi Farooq's arrest in 1965. Moulvi Farooq was later released in 1968. The Party has since changed its attitude and is no more openly pro-Pakistan. The party being basically of religious character, aims to ensure protection and welfare of Muslims in Jammu and Kashmir. The party is local in nature and basically dominates certain urban areas of Srinagar City like Zaina Kadal, Habba Kadal and Maharaj Ganj. The party is trying to win over people in the Valley by criticising the State Government for its failure to solve problems of the people of the State.

**Baba Rishi**

Baba Rishi is about three miles from the commencement of the bridle path which branches off the circular road of Gulmarg in the vicinity of the Bazar area. Many delightful picnic sites are available under pines on the route. The grave of Saint Baba Rishi is beautifully enclosed with lattice-work shutters and is surrounded by a verandah artistically furnished with carved deodar planks and pillars.

**Babor Temples**

Babor, the ancient capital of the Dogras, which is about twenty-five miles north-east of Jammu, contains beautiful temples. Identified with Babbapura of the *Rajatarangini*, Babor has a group of seven standing temples including those of

Thalera in a very dilapidated condition. Originally there must have been a dozen or so. A worn inscription in Sarda script on a slab reveals that these temples were built in the tenth century AD.

### Bacha Nagma

Popular dance form introduced by Afghans from Kabul, during the Chak period (1530-89) AD, in which a teen-aged boy, dressed as a girl dancer, was trained in the Hafiza style of dancing. Musically speaking, Bacha Nagma was associated with Chakkri, identified with the villages, where it continues to be popular, particularly at harvest time.

### Bagton

Bagton is the marriage feast—a formal affair. After the betrothal, the bridegroom goes for the ‘asking’ ceremony to the bride’s house, with a bowl of *chhang*. He makes a present to the mother of the bride. About ten days later, the relatives of both the parties assemble at the bride’s house and conduct her to the bridegroom’s house, where a Lama performs the marriage ceremony. Then the whole party sits down to dinner and *chhang*, the supply of the wines and liquor plentiful this time. The entertainment lasts for several days, songs and dances galore—the period of the celebration depending upon the means of the bridegroom. Likewise, the circumstances of the families determine the entertainment that goes with the funeral feast, *Shid-Ton*.

### Bahagani

A coin unit means twelve times a given unit, and is called a twelver. If dinnara was the unit, 12 dinnaras made a bahagani. Since two bahaganis made a puntshu, the former in fact meant twelve and a half dinnaras, because for purposes of conversion it was treated as one half of a puntshu, just as we have for conversion purposes one pice of old-coinage with two naye paise and two pice with three naye paise. Arithmetically



speaking, eight bahaganis would make ninety-six dinnaras only, while according to the integral relation they made a hundred or hateun. There was another small coin, which Alberuni called a shakri. It could not be a har or varataka. Possibly it meant dinnara-shatka, or six dinnaras, and as such calculated as half of bahagani. Some people say that bahagani represent twelve shells or cowries, which was the smallest coin in use in Kashmir. But I think on the strength of monetary transactions mentioned in the *Rajatarangini* that the cowree had been replaced by the dinnara, and that dinnara and cowree were interchangeable. It is sometimes said that a pubtshu meant twenty-five dinnaras.

### **Bahr-Ul-Asmar or Sea Tales**

Persian translation of Kalhana's *Rajatarangini* by Mulla Ahmad Kashmiri pupil of Mahammad Afzal Bukhara under the orders of Zain-ul-Abidin. It could not be completed in 1594 AD and Akbar asked Mulla Abdul Qadir Badayuni to rewrite and complete it.

### **Bahu Fort**

Bahu fort situated on a hill in front of the Jammu city on the left bank of the Tawi was the headquarters of the Bahu principality. An image of Kali, the clan Goodess of Jamwal Rajputs, is installed in a temple within the fort. There are also a number of stately buildings. A notable feature is a mosque, now in a dilapidated condition, which was built by Raja Krishen Dev for Salim Shah.

### **Bakshi, Ghulam Mohammad (1907-1972)**

Kashmir politician, Eldest of Abdul Ghaffar, Srinagar, 21 July, 1907; ed details not available; m twice, Hajra Begum and Khurshid; 3 S, 1 D. Began life as a teacher; served with the local branch of A-I Spinners' Assem. Participated in the freedom struggle in the State; was imprisoned four times.

Dy Prime Minister, J & K, in charge of police, Militia,



Transport, Supplies & PWD in Sheikh Abdullah's Cabinet, 1947-48 August 1953; NC Member J & K Legis. Assem., 1951 (Saffakadal); re-elected (same const) till 1967; PM of J & K. August 1953-63; resigned under Kamraj Plan. 1963; arrested and detained under DIR, 22 September 1964; released on health grounds, December 1964.

NC Member Lok Sabha, 1967-December 1970 (Srinagar). A one-man Commission comprising Justice N. Rajagopalan Ayyangar was set up to enquire into the graft charges against him. 30 January 1965; lost as a Congress candidate in 1971 Lok Sabha elections to Shamim Ahmad Shamim (backed by Sheikh Abdullah). Died of heart failure in his sleep, 15 July 1972.

### **Bakula, Kashak**

Head lama of yellow sect. He had been a first citizen of Ladakh. He represented all Laddakhi's in the constituent Assembly at Srinagar, who has spoken in Bodhi language there.

### **Bamyun (Bemina)**

Ancient capital named as Abhimanyupur city was founded by a Tartar King Abhimanyu I which was later on called Abhimanyupur. This was wealthy city and had a Shiva temple. The location of this city is not known (Dr. Sten) identified it as a present Bamyun, (Bemina) situated in the west of Srinagar,

It was here that the rites prescribed in the Nilmat-purana were revived after Buddhist rule in Kashmir.

### **Baramullah**

Ancient name is Varahaksetra, where Vishnu is said to have incarnated as Varaha. There is a temple Mahadev Koteswara (Sukara-Kshetra).

It is also a field of Varaha. Its other name of Varahamula by which it is still known in Kashmir among Kashmiris. It was well known from the 10th century AD. The Kashmiri

king Kshemagupta went there to die and had founded there earlier the convents or monasteries of Srikantha and Ksemanatha. Kalhana adds that there two religious-establishments were founded near Huskapura, Bernier a traveller admired the avenues of its popular trees.

### Basak Nag Pilgrimage

A common deity several sacred spots dedicated to this national deity. All over Bhadrawah, Kishtwar and other side villages the people have erected the temples and shrines. After every two years people go on a longer pilgrimage to one of the most beautiful spots in this ranges of hill namely, the Kailashkund, otherwise known as Kapaskund, 15 miles up from Bhadarwah town, at an altitude of about 12,000 feet. It is a glacial lake, surrounded by high and bare hills capped by everlasting snow. The scene is desolate but during the time of the pilgrimage it resounds to the full throated shouts of "Basaknag-ki-jai" from thousands of devotees who come from such far off places at Bhadarwah, Kangra, Dharamsala, Chnmba, Basohli, Ramnagar, Udhampur, Jammu and various other towns and village of the Siwalik range.

Bhadarwah is the seat of the great mountain deity, Basaknag. Here two temples have been erected over the two ancient statues of beautiful sculpture. The God is shown with a huge snake round his neck and attended by an ancient king of the Bhadarwah valley. The temple have pyramidal roofs and are entirely built of wood. The ancient history of Bhadarwah is full of anecdotes connected with the deity, Basaknag.

The pilgrimage starts in September conforming to the second day of the bright fortnight of Bhadun. Devotees dressed in gay but warm clothes assemble near the temple at Bhadarwah and march in a procession, headed by the Pujaris or the priests of the temple. It takes them two days to do the difficult 15 miles of ascent to the Kailashkund, but the rigours of the journey are considerably lightened by the rigorous fervour of the devotees. As well as by the music and dance parties which

accompany the pilgrimage. At several places the pilgrims take rest when the gaily dressed men and women sing and dance to the tune of the flute and the beat of the drum. The thick and dense Himalayan forests, full of beautiful shrubs and flowering plants echo the voices and the singing and cheering crowds of pilgrims who seem to have been waiting for this auspicious moment for a long time.

A big fair is held on the shores of the lake, a bazaar of tents springing up overnight. The pilgrims spend the night here and go round the lakes making their offerings to Basaknag whose statue lies at the northern corner of the main lake. The priest preside over this function and collect a good crop of offerings from the devotees.

The ancient statues installed here are of similar shape and size as those in the temple at Bhadarwah. When and by whom these statues were placed there, no one knows. After spending the night in gay abandon with song and dance and recitation of holy mantras, the pilgrims start return journey, happy in the thought that they had acquired religious merit.

### **Benihal Route**

Another important root link with the rest of India. The Behihal Road pierces the Behihal pass through a 2 miles tunnel at an elevation of 7,200 feet and following the valley of the Chenab ends at Jammu. The road is open all the year round, the new low-level tunnel obviating the necessity of driving over the top of the pass (9,000 feet) which remains snow bound in winters from Jammu a fine and wide road over-updating plains lead to Pathankot the nearest rail head. It is always been a convenient route towards, the upper Chenab valley and eastern hills of the Punjab. Kalhana mentioned the name of the route Banasala, now it is Benihal route.

### **Bernier, Francois**

A French physician, the first European traveller came through Benihal range in the 1665 century. He has given a description in his letter regarding modes of transport, Bazars,



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Royal markets, measures taken to prevent robberies, Hunting kinds enjoyed by kings. He also gave the records of Army. He wrote lyrically conferring on it title of Paradise of the Indies, He did not forget to record about Kashmiri people in his Chronicle.

**Bhakta-Sala**

An alms-house in Kashmir mentioned by Kalhana in connection with the reign of Jayapida (c. A.D. 762-63). Over such institutions there was a Superintendent who, at least in one case, seems to have been a man of some learning on account of which he became entitled to a promotion. Kalhana relates that the minister Sukradanta's superintendent named Thakkiya was employed as a savant in Jayapida's court and raised to dignity.

**Bhallata**

A poet who lived in the reign of the Kashmiri king Avantivarman (A.D. 833 to 855-56). As this king averted his face from the society of learned and meritorious men through "fear of liberality" as Kalhana observes, and therefore poets like Bhallata had to resort to low ways of livelihood. Kalhana, however, does not refer to those ways nor does he mention any works of this great poet.

**Bhands**

Nearly 200 residents of village Vathare with mud huts, rice fields are the custodians of centuries old traditions of Drama, dance and music. Every year strolling bhandas go forth from village. The teams usually consist of two Shahnai players, two drummers, a clown or two and a couple of boys who dance dressed in girls' cloth. They go from village to village and give performances. Two old Sanskrit Books, *Samaimatrika* and *Katnimanatam* written by two scholar ministers of Sultan Shah Mir (1335) give details of Kashmiri music. Later in Zaina-ul-Abidin's Court, a Tura gave an



accomplished performance at that court, his grandson Alishah had nearly 200 court musicians gathered from Iran. These Bhandas of Vathore are their descendants. Their status in Kashmir society is hardly more than that of beggars.

### **Bhaumajo**

Bhaumajo—Half a mile from Bawan, Bhaumajo is famous for its caves, one of which is over 200 feet long. There is a temple in one of the caves, the porch of which has been carved out of rock. Close to the temple, there is a fine view of the Lidar Valley, which for fifteen miles is broad and fertile and well watered but beyond that the mountains close in, towering up precipitously to a great height.

### **Bijbehara**

Ancient capital city was called the city of Vijayeshvara round the ancient shrine of Shiva-vijayesha. The credit for the foundation of this city goes to king Vijaya who ruled over Kashmir about 158 B.C. Vijbror is wrongly pronounced as Bijbehara. (It was here that several decisive battles were fought during the civil wars between the latter Lohar kings and several protenders to the throne, The city was the headquarters of powerful Darmras).

### **Bilhana**

The well-known poet of the Vikramankadevacarita. He was a contemporary of the Kashmir king Kalasa (A.D. 1063-89), Kalhana tell us that, during the reign of this king, Bilhana, who had left Kashmir, had reached the Later Calukyan capital of Kalyana now in Thana district, Maharashtra. On him that sovereign, whom Kalhana calls Paramadi (Permanadi Tribhuvanamalla Deva) Vikramaditya VI (AD 1076-1126), conferred the title of Vidyapati and made him his court poet. He was given by this king the signal honour of having a parasol held over him and permitted to ride an elephant along with the king when the Later Calukyan army was on the march. When Bilhana heard of the liberality of the Kashmiri ruler Harsadeva,

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who was a friend of good poets, he observed that even such prosperity was bound to be deceptive. Bilhana was the author of a poetical biography, of Tribhuvanamalla Deva. To condemn this poem as "historically inaccurate, unreliable and exaggerated" is absolutely unwarranted for it contains many interesting and important details which can be corroborated by independent evidence.

**Billawara**

An ancient capital of Paul rulers of Basohli. Situated about fifty miles to the east of Jammu city, the beautiful town of Billawar lies snuggled amidst thickly wooded hills. On its three sides, there are nullahs which though ordinarily calm and flowing somnolently become formidable and destructive during the rainy season. The *Rajatarangini* mentions Billawara under its ancient name of Vallapura.

One is early attracted here by the large number of chiselled and carved stones used by ignorant people as steps to their shopi or built into the plinths of houses.

The name derived from Bilkeshwara Mahadev which is the name of city, Alberuni the famous historian of Mahmud Ghaznavi, also mentions Billawar as having been situated on the old route from Kanauj to Kashmir, which was in use till as late as the 18th century.

**Brokpas**

Brokpas is a Balti variant of Dokpa. It belonged to Dard racial group and have migrated from an original home in Gilgit area many centuries ago. They are known to be the descendents of seven brothers who had to flee their home Chilas on account of a family feud. Brokpas are arrogant and assertive people affecting an attitude of contempt towards the surroundings Balti population.

**Buddhajiva**

CC-0. Kashmir Treasures Collection at Srinagar.

South China had also its batch of Kashmiri missionaries.

Buddhajiva who was a collaborator and companion of Fa-Hien reached South China by sea in 423. Fa-Hien had during his travels in Central Asia and India collected a large number of Sanskrit manuscripts some of which were later on translated by Buddhajiva into the Chinese language. He also probably worked for the rest of his life.

### **Buddhaverman**

Buddhaverman another Kashmiri monk went to western China shortly before 433 AD, and being a specialist in Vibhasa translated Mahavibhasa Sastra in 160 chapters during the years 437-439 AD.

### **Buddhayasa**

Among celebrated Kashmirian monks who were adventurous enough to travel across the high mountains in to China, the name of Buddhayasa stands high. He was the only son of a Kashmiri Brahmin who was non believer in Buddhism. One day a monk called at his door for alms, but the old Brahmin in his rag attacked him and turned him out. Retribution followed soon. The hand that had struck the monk was paralysed and in order to expiate the sin, the Brahmin went in search of him. He requested him to come to his house and meekly and devoutly begged for his pardon and to show his deep reverence to the monk offered him his only son Yasa to be taken into the fold. The monk accepted him. Yasa was then only 13 years of age and after undergoing a thorough training in the various Buddhist texts was given the robe of a monk. At the age of 27 he left for China to preach to the people there. He reached Kashghar where while partaking of a feast given annually by the chief of that city to the Buddhist monks he attracted the Chief's attention. There were demeanour and the vast learning of Yasa captivated the mind of the Chief who became his devotee follower and kept him in Kashghar for a number of years. It was here that he came in contact with Kumarajiva who was travelling to Kucha and who stayed in Kashghar for some time. Both of them worked together at some translations when Kucha was invaded by the



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Chinese. The Chief of Kashghar went to its aid leaving Yasa incharge of his son. But he was too late, Kucha having meanwhile fallen to the Chinese general and Kumarajiva taken as a prisoner to China. When Yasa learned of this his heart saddened and he longed to join Kumarajiva. The chance came after a few years when at the intercession of the Chinese Emperor Yasa was allowed to join Kumarajiva in Ch'ng-ngan. Here also he was responsible for translating a number of works into Chinese. When Kumarajiva died, Yasa lost heart and returned to Kashmir. Between 410-413 AD he had translated four works into the Chinese among which were *Dirghagama* and *Dharamguptaka-Vinaya*. He was a monk of high moral sense and refused to accept any presents in cash or kind from anybody, saying that to accept presents was derogatory to a monk.

**Bulganin**

Soviet leader visited Kashmir from December 9 to 11, 1956.

**Bunyars**

A nomadic tribe is also called Dodi tribe. They are pure nomads who come to the Kashmir mountains in summer and in winter go over to the warmer Jammu area. They tend only buffaloes—which distinguishes them from the Gujars. The Kashmiri locals call them Bunyars.

Their dwellings are very primitive. Branches of all types of trees are felled and woven together by deft hands to make some sort of a wigwam, while the cattle are tethered at a little distance away.

**Burzahom**

16 Km. from Srinagar where a neolithic site dating back to 2400 BC it was unearthed recently.

**Cakradhara**

CC-0. Kashmir Treasures Collection at Srinagar.

A deity, a religious leader. This deity in Kashmir is



mentioned along with Vijayesa. Adhikesava and Isana. He is the holder of the discus of Visnu (Cakrabhrt). There was a famous temple dedicated to him on the plateau now known as Tskdhar (Cakradhar) in Kashmir. It is frequently mentioned in the *Rajatarangini*.

### Candaka

A great Kashmiri poet who has been compared by Kalhana to the author of the *Mahabharata*. He is claimed to have lived during the reign of the Kashmiri ruler Tunjina, whose date is not known but he is one of the early monarchs of the country. Kalhana has recorded that Tunjina held theatrical performances worthy to be seen by all the people and that the avatars of the sage Dvaipayana, the great poet Candaka lived during this period. But it is a pity that Kalhana has not recorded the name of any work attributed to this poet whom he praises so highly. This poet has been identified with Candragopin and also with Candragomin to whom a Tibetan drama has been ascribed. Prof. Sylvan Levi had suggested that this Candaka may be identified with the Candara of I-Tsing. But these identifications are doubtful for there were more than one Candragomin and there is no positive evidence to establish that the Candaka of Kalhana can be safely identified with the Candara of T-Tsing. There was a grammarian Candragomin. A couple of verses, one on love and another on war—ascribed to Candaka have survived in the *Subhasitavali V* (1629) and (2275).

### Candrakarya

A celebrated grammarian who flourished during the reign of the Kashmiri king Abhimanyu, (A.D. 958-72) the son of the notorious queen Didda (s.v.). This would give us the date for this grammarian also and it may be inferred that he lived in the latter half of the 10th century A.D. Kalhana reveals that this grammarian and others under his guidance spread in Kashmir the knowledge of the *Mahabhasya* of Patanjali (2nd century B.C.) (s.v.) as it was rare at that time. These scholars also composed their respective grammars.

34 *The Heritage of Kashmir***Candrapida : 686-94**

Succeeded Patrapadisna, was known for his piety and justice. According to *Rajatarangini* his wife Prakashadevi and by his guru Mihiradatta as well as by his minister Calitaka.

**Canpaka**

The father of Kalhana the renowned poet of the *Rajatarangini*. Kalhana revered his father so much that he has commemorated Canpaka's name at the end of every book of his grand poem as the noble lord, the great Kashmiri Minister. He was a high official during the reign of King Kalsa of Kashmir (A.D. 1089-1101). Every year he spent seven days at Nandiksetra where, from his private funds, he made fructuous the wealth he had acquired during the entire period. He continued to survive till A.D. 1104. During the days of Harsa's extravagance, Canpaka's younger brother Kanaka, who had become a musician under another singer, Bhimanayaka, was presented with one lakh dinnaras (117-18) by Harsa. Canpaka remained faithful to Harsa in his last and difficult days and advised him to either fight or retreat to Lohara. When Harsa directed Canpaka to follow in the foot-steps of his son Bhoja, Canpaka warned him that his servant Prayaga would be his only follower after a time and that therefore Harsa should not lose Canpaka also (1587-94). At this Harsa chided Canpaka and the later obeyed and went away for search of the prince. Canpaka, on meeting Bhoja, had an argument over a mare. Canpaka had a servant named Mukta, who, at this time become intimate with king Harsa.

**Carpet Weaving**

The carpet weaving industry in Kashmir is over five hundred years old. Its beginnings may be traced to the rule of Zain-ul-abidin in the early fifteenth century. At first the designs were Persian, as the artisans were imported from Persia. In time, however, Kashmiri designs, depicting the colourful and varied natural scenery of the country, were evolved. These designs in bright colours were transferred to carpets with great

skill. Our carpets are world famous, and, next to Persian carpets, are probably the finest in the world. Indeed some of our finest products are almost as good as the best that Persia can produce.

After the Franco-Prussian war there was a considerable demand both in France and Germany for our carpets. A few years later, however, Kashmir was afflicted with one of the worst famines in her history. Thousands of people, including carpet weavers, migrated from the State. This caused a great slump in the industry which has been again revived.

*Raw Material* : The raw materials required for carpet weaving are :

- (a) Woollen yarn and cotton yarn
- (b) Jutes and gunny canvas
- (c) White machine cloth
- (d) Cotton yarn
- (e) Twine
- (f) Dyes

Of these only a little woollen yarn is available inside the State, the rest of the material has to be imported.

*Process of Production* : Carpets are manufactured from woollen and cotton yarns. These are dyed in various shades required for the design. The size of a carpet can vary from a small two feet square prayer rug to one big enough to fit a large drawing room. Cotton yarn is first warped and set up on a loom. On it, knots of wollen yarn form the pile. A remarkable feature in manufacture is that after the designer has worked out a design it is written in symbolic script by a class of people known as 'Talim writers'. It is this script which is literally the 'key' to the whole process. The Ustad sits at the head of the loom and reads out from the key the number and colour of the knots to be tied. The weavers knot each thread according to his instructions, cut it with a sharp curved knife, and press it in with an iron comb. The pile of the carpet depends on the length of the thread that is cut after each knot. It is the number of knots per square inch that determine the quality of the carpet, The greater the number of knots per square inch the finer and costlier the carpet.



36 *The Heritage of Kashmir***Ca. vus cashmirianus**

The Kashmiri stag is called Hangul in Kashmiri and Barasingha in vernacular. The stag is found throughout the valley. It has been seen once half a dozen hinds on the top of Zaberwan hill near Srinagar. According to Ward, the longest horns measured are 52" x 52½" by 7" girth. "Big stags cast their horns about March 15 to April 1. Young ones often carry their antlers into May. After shedding their horns most go uphill and congregate under the snow-line; as soon as the weather gets warm they cross the passes which lead to Kishtwar or Wardwan or occupy the highest ravines, in the Sind, the Lidder or in the passes leading to Baltistan." The female, however, has no horns.

**Cavillakara**

A Kashmiri poet noted by Kalhana. He flourished during the reign of the Kashmiri king Abhimanyu (AD 958-72), the son of the notorious Didda. He observed that from Asoka to Abhimanyu in Kashmir, out of the fifty-two kings mentioned by the ancients, only five were remembered. These fifty-two, Kalhana adds, were through lack of tradition, forgotten. Nothing is known of this poet excepting that he was called the illustrious by Kalhana.

**Chhatbal Weir**

Seventh old bridge among seven bridges situated in Srinagar there is the *Chhatabal Weir* and lock for controlling the water level. A screen of water cascades along the Weir which is about 450 feet long, making it very attractive; and sometimes one can see fish catapulting through the rush of silvery water. At the lock, the water can be raised about eight feet above its minimum level, and this is done regularly during winter to make boat-navigation safe. During the rainy season the level of the water is lowered. At this bridge also there are large markets for fruit and vegetables; there is a Women's Hospital and on the left bank is the College of Srinagar. Biscoe High School.



**Chak Dynasty (1554-1586 A.D.)**

Chaks came from the country of Dards and resembled Marhattas. During Raja Simhdev's reign Lankar Chak who secured a service in king's court. His clan had grown in number and Influence. First Chak had been born of a Kashmiri woman and amorous demon. The lively pools of Trigram were their frequent haunts. Raman Kan are the arrows aimed by gods at them. They were Shias. Ghazi Khan (1554) AD was the first ruler. He converted a number of Hindus into Shias. Seven rulers were ruled upon.

Ghazi Chak	1554-63 A.D.
Hassan Chak	1563-70 A.D.
Ali Shah	1570-79 A.D.
Yusaf Shah	1579-80 A.D.
Sayed Mubarak Khan	1580-Six Months and two days
Lohar Shah	1580-81 A.D.
Yusaf Shah	1581-85 A.D.
Yakub Shah	1585-86 A.D.

Akbar sent a huge army against the Chaks, under the command of Mirza Kasim.

He came through Rajouri and defeated the Chaks in 1586 AD. None of Chak Kings attempted any constructive programme, one of the Chak kings founded Gulmarg. What they inherited, they delivered to the great Moghul. The fall of the dynasty was inglorious indeed and it eclipsed their meteoric rise to power. Only thing they called do was to allow Shias to pious influence. Yusaf Shah and Habba Khatun's love romance is a poetic episode in the romantic literature of Kashmir. At her suggestions he founded centres of learning.

**Chakkari**

A folk music, developed as prominent styles of Folk music in Kashmir.

**Chandanwari**

Chandanwari (Tanin)—Eight miles from Pahalgam, it is situated at an altitude of 9,500 feet above sea level. This place

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is the first stage on the way to Amarnathjee and is only one day's hike from Pahalagam and back. It is famous for its snow bridge and excellent picnic spots.

**Char Chinar**

The Island of the Four Chenars, Kashmir. The two islands in Lake Dal, the Rupa-Lank and the Sona-Lank (the silver and the golden Lanka) are of considerable antiquity. Entirely artificial, their early names derive from a tradition that silver was buried upon the one and gold on the other. The northern island (the Sona-Lank) in particular has been for centuries an irresistible attraction to travellers. Lying midway across the lake, it is a mere half-acre in size, with carefully squared boundaries. It lies just above the water level, so that the trees seem to the floating in the water was constructed by king Zain-ul-Abidin in 15th the century. The present name, the Char Chenar, dates from Shan Jahan's visit, when he planted a plane tree symmetrically in each corner.

From nineteenth-century accounts it is possible to trace the changes which have arisen from time to time. Victor Jacquemont landed there in 1831; only two trees, he noted had then survived. Soon after, there is a description from Baron Huegel and G.T. Vigne, who were in Kashmir together. It mentions a central building, with marble pillars and a little tower, set in a garden filled with roses, stocks, marigolds and vines. Under one of the plane trees was a fine water-wheel, of Himalayan cedar, which lifted water from the lake to irrigate the garden. Today all these have vanished, to be replaced by four pavillions. There are three chenars; the island cries out for the fourth to be replanted.

**Charri Gad**

A kind of fish which is found in Wular lake and Dal Lake. The average weight of this fish seems to be from 2 to 3 lb. It has dorsal and five ventral fins, a large mouth, dark spotted back, silver belly and a line along the side from near the eye to the tail; it has a soft scaleless skin. The Charri Gad is caught during the months of October and November.

**Chash Gad**

Can be caught in Wular lake and Ganderbal. Average weight half to one seer. This fish has a pointed head and small mouth, soft scaleless skin, white colour. It is caught from December until March, but is very scarce.

**Chashma-I-Shahi**

Built in 1632 by Ali Mardan Khan governor of the Shah Jahan's reign. It was built for Shah Jahan. This three terraced Garden spread out on the slopes of hill commands a magnificent look at Dal Lake, and two Islands of Sonalank and Rupalank with hills and snowy ranges of mountains at the background. It is famous for cool and pure water.

**Chaudura, Malik Haider**

Historical architect of 16th century when Jama-Masjid was burnt down during Jahangir's reign. He ordered Malik Haider to rebuilt. He rebuilt the Masjid but it has taken 17 years. Another achievement of his credit is the laying out and building the garden round the celebrated Verinag spring. He also constructed Jama Masjid in Poonch. He died at the beginning of Shah Jahan's reign.

**Che Mong**

Chinese monk accompanied by fourteen other monks started his journey from Chang-Ngar in 404 A.D. when he reached Kashmir he had only six companions. Kashmiri Guide also lost his life. They stayed for quite long time in Buddhist shrine.

**Chenab**

The Chenab does not actually flow through the valley, but through certain adjoining areas of Kashmir, which were under the Sikh administration. The Chandra and Bhaga are two streams which rise on the opposite side of Baralacha pass in Lahaul and Spiti area of Himachal Pradesh. These two meet



at Tandi. Hence it flows north-westward for over hundred miles receiving the Wurdwan on its way. After making a bend at Kishtwar, it cuts through the Pir Panchal. Between Tandi and Kishtwar, fall of the river, in 1846, as recorded by Cunningham, was about 26-6' feet per mile. Near Ramban it receives the Bisleri stream and enters Pakistan south of Akhnoor to join the Indus.

### Chengpas

The lesser known tribe of Laddakh area's Chang Thong near Tibet Border. They live the life of isolation for centuries. Temperature of the area is  $-35^{\circ}\text{C}$ , only southern parts are covered by sparse vegetation of coarse grass. The population of Chengpas consists more of men than women. This factor has made it common to for two brothers to have a wife. They live around the Tso-Moriri lake longest in Laddakh, surrounded by snow clad mountains. They gave up Poi religion and adopted Buddhism. Tsering Dorji is head of the tribe. Their life is primarily centered around their livestock. Pashmina is their wealth. Drinking milk, eating meat and wearing furcoat is their life.

### Chhang

Is extracted from barley, a beverage, consumed by Laddakhis liberally on festive occasions. It is a type of wine.

### Chilki

Coin, equal to 10 annas of British currency of Dogras.

### Chinar

An Iranian tree. It was planted during the reign of Lalitaditya Muktapada (AD 707-66) in Kashmir. Some Islamic propagators imported this plant in Kashmir. It was discussed in *Akbarnama* and Jahangir's memoirs also. Mughal governors held the Darbars under the Chinar trees on a raised platform. Its botanical name is *Platanus orientalis*. Its leaves and



branches shine during summer months and classed as Royal tree art grows at a height of 4000 to 6000 feet.

### **Chogas**

Gowns with sheep skin and tied at the waist with girdles of blue colour, is being wore by Laddakhi people.

### **Chong-g-Lu**

Drinking songs of Laddakh are sung—fun and laughter abounding and continuing till the last drop of Chhang, served in a huge bowl is consumed. Singer of merry or drinking song is often accompanied by a fiddler and some times by drum.

### **Choskor**

11th century Buddhist monument at Akhi in Laddakh district which consists four more temples named as Dukhang, Sumtsek, Latsawa Lha Khang and Manjushri Lhakhang, Lhakang soma. For details *see also* under their individual names.

### **Chrari Sharif also called, Khanqah of Shaikul Alam**

Built by the great Sultan Zain-ul-Abidin along with the tomb of patron Saint of Kashmir Sheikh Noorud-Din Rishi, known as the Alam Dar-i-Kashmir founder of Rishi order. The Khanqah got burnt down during the reign of the Chaks accidentally. Sultan Yaqub Chak declined to reconstruct it. Thereafter it was reconstructed by the Rishis of the time in 1131 A.H. (1711 A.D.). The Khanqah again got burnt down and was reconstructed along with the tomb by Atta Mohd. Khan Burkzoi, the Afghan Governor in 1805 A.D. who had an unusual esteem for the Saint. The Khanqah of today is the same built by Atta Mohammad Khan. It consists of a large oblong building with a wing at the end. It is built with hewn timber placed traversely and raised on a plinth of raised brick works. The building looks as if it double storyed. The central chamber measures 80 feet by 60 feet. The elevation is about

of nationalist workers. Syed Mir Qasim as President of the Congress Party in the state was responsible in establishing it firmly among the masses. In 1964 Bakshi Ghulam Mohammad advised the National Conference to officially merge with the Congress as both the organisation had identical aims and objectives. The party enjoys good deal of popularity in the state and was the ruling party before Sheikh Abdullah was reinstated as the Chief Minister of the state in 1975. Party is evenly distributed in the Valley, Ladakh and Jammu Region. However, it has comparatively more hold in Jammu Region. Ghulam Rasool Kar is at present President of J & K Unit of Congress-I.

### **Cunningham, Alexander**

He has taken up archaeological explorations and became first Director of Archaeology. In his private publication 'back' give a general description of land, fauna, flora etc. in 1854.

### **The Dachigam Game Sanctuary**

A picturesque woodland situated in a cleft between a chain of hills and spreads over an area of about 55 sq. miles. A variety of animals live here free from attack, though most of them prefer the upper reaches of the sanctuary and descend only with the onset of winter.

Once the exclusive preserve of the ruler, Dachigam is now open to all visitors with prior permission. The grazing of animals in the preserve is not allowed and shooting without a licence is strictly prohibited.

It is believed that Dachigam derives its name from one of the villages that stood on the site of the present rakh. This village, along with some others, was cleared to prevent the contamination of Harwan stream which flows through this rakh.

Dachigam lies on the outskirts of the Harwan reservoir which is the main source of water-supply to Srinagar. A beautiful motor road winding between the shores of the Dal Lake and the famous Mughal gardens runs to Dachigam.

## Dal Lake

Investigations of De Terra and Paterson says that all the lakes in Kashmir derived from enlarged oxbows and abandoned flood channels rather than from progressive shrinkage of the glacial lake. Dal Lake called Dala by Shrivar. Srinagar, is situated at the altitude of 5200 feet above the sea level and is considered to be one of the very beautiful spots in the world. It is circular but, because of floating gardens, no clear picture about its out-line can be formed. The circumference of this lake, as recorded in 1823, was about nine miles. Moorcraft observed that the lake was silting up owing to the mud brought by the Arreh stream and the accumulation of weeds. Its area, as estimated by Lawrence in 1889, was 9.9846 sq. miles, out of which 7.0346 sq. miles were under water and floating gardens. But now it appears that its area has been further reduced. Many springs and streams feed it. Its water is clear and soft and was famous for shawl washing.

The famous Mughal gardens of Kashmir, Nishat and Shalimar, are situated on its side and attract tourists from all parts of the world. Once have been undifferentiated marsh, but long of reclamation had been carried out on the wet lands built by Muslim king Zain-ul-Abedin, leads to Shalimar Lake in the Valley of Kashmir just south of Srinagar west central Kashmir, near the lake's East Bank are the famous Mughal gardens of Chashma-i-Shahi built in 1633 by Shah Jehan along the shores of Mughal gardens and buildings. It has several distinct parts namely Bud Dal (Bigger), Lokut Dal (Smaller) Sodar Khum (Nagin Dal), Dil Kotwal (in the east) of Aish Bagh bridge and Gagribal lake whose water is pure and calm.

## Dam Alu

Kashmiri food made by potatoes as under. These are made with medium sized round potatoes. Boil potatoes in their jackets and after peeling them pierce them with a fork so that they may absorb the ghee in which they have now to be fried to a golden brown colour. Heat 4 ozs. of ghee and put the fried potatoes into it along with the seasoning, which is-



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some small pieces of ginger, salt and pepper, cardamoms and coriander. Keep sprinkling a few drops of water over the potatoes now and again so that they are not burnt. Leave them to cook over a slow fire for twenty minutes, so that they may absorb the ghee and become soft inside.

**Damaras**

A lower class of people in Kashmir whose existence was noticed by Ksemendra, a century before Kalhana as growing in prominence. They inter-married with Rajputs and the ruling party on family in that country and hence any one could become a Damara. The Kashmiri king Pravarasena thought that, if the villages were to have excessive wealth, they might become terrible Damaras in one year and isolate the king's authority. They in view of their material wealth often rebelled as they began to bear arms and rise against the king. An account of a revolt during AD 1099-1100 and its suppression by king Jayasimha is graphically described by Kalhana. Their women and their loose morality become notorious.

**Dardas**

The Derdai (Dardas) of Magasthenes, who has described them as an almost savage wild tribe, who dug the earth for gold by means of ants, alluding to a type of hound. Megasthenes, as in many other cases, in his lost work *Indika*, which has survived only in extracts, must have made this observation from hearsay reports. These Daradas are alleged to have bartered their gold-dust for articles which they required. They survived for centuries because Kalhaana condemns them, along with Bhauttas (Modern Bhotiyas) and Mlecchchas, as impious. They are alleged to have over-run Kashmir and were responsible for the loss of its religion.

This is recorded to have occurred prior to the rise of Mihirakula. (Kalhana, *Raja*. Bk I (312). That they had chieftains among themselves so late as the 10th century cannot be disputed. Dardas chiefs, along with the Dards honoured



king Avantivarman of Kashmir who reigned from AD 855-56 to 883. During the reign of king Sangramaraja (AD 1003-28), owing to the leniency of that monarch, some of these Dardas, with the aid of some government officials and Damaras, began to assume arms and became over-bearing. Sometimes in Kashmir history they became a menace. They interfered in the country's internal administration, causing civil disturbances which created dead-locks and spread disaffection.

### **Damodara Gupta (2)**

A Kashmiri poet, who lived during the reign of Jayapida. This king made the poet, who is remembered as the author of the *Thoughts of a Procuress (Kuttanimata)*, his leading or chief minister (*mukhya-mantri*) among his political advisers just as Bali, the Lord of the Asuras, had appointed as his preceptor the wise Sukracarya, who knew the secret of immortality. This work, discovered by Peterson in the Cambay temple library, contains an interesting account of the play *Ratnavali*, which seems to have been staged in Kashmir in conformity with the stage directions found in the copies of this play.

### **Damodhar Udar**

For many years after Ashoka's death Kashmir was ruled by a Prince named Damodhara whose decent is not clear. He is believed to have built his capital city Damodhara the present airport plateau called Yachigam Pargana which is henceforth called "Damodhar Udar". In order to raise water for drinking and cultivation, he erected a Dam called Gudsathu which is an extant village.

### **Deodar**

The coniferous belt ranges from 7,000 ft. to 9,000 ft. The most important tree is Deodar (*Cedrus libani*) the wood of gods. Deodar is a highly useful timber, rot-resistant, and is widely used in making boats and in other constructions.

**Dev Dynasty of Jammu**

Founded by Suraj Dev who probably ruled from about 850 to 920 AD. The Dogra rulers of Dev Dynasty whose Vansavali started from Suraj Dev, Bhoj Dev, Avtar Dev, Jas Dev. Sangram Dev ruled for forty years unto 1095 AD, then Jasaskar ascended the throne in AD 1095 and died in about 1165 AD.

Brij Dev, Mal Dev who changed the capital from Babbapura to Jammu. Mal Dev, Ajab Dev, Bairam Dev, Khakhar Dev, the last ruler died in 1528. Shersah Suri captured Jammu in 1542-43 Raja Dhrav Dev again took the Jammu in 1707-33. Then Kapur Dev, Hari Dev ruled.

**Deva Sarman**

Minister in the court of Jayapida. When Jayapida was in prison of Aramudi (Nepal) he got him freed through negotiations. Afterwards sacrificed his life to secure the life of Jayapida.

**Devi Worship**

The spring of Khir Bhawani is situated at the mouth of the Sindh Valley. The colour of its water changes widely between violet and bright red. It was believed that changes in colour indicated future calamities, like cholera or famine. It is regarded as very sacred by the Hindus of Kashmir and they abstain taking meat on the day of their visit to the shrine. The offerings of milk, sugar and rice to the Goddess Ragina Devi are thrown into the spring.

The Goddess Shitla Mata was invoked when someone was attacked by small-pox. The offerings of sheep, goats, silver and gold were made to get rid of this deadly disease. The temple of Sharika Devi on Hari Parvat was well-adorned by the votaries. The temple of Jwala Mukhi near Pampore was visited by votaries in the month of Har. The offerings of livers and lungs of sheep were made to please the Goddess.

A tank near Kachewan was dedicated to Goddess Uma and, according to Vigne, it was the most beautiful spot where Hindus used to come to pay respect to the Goddess.

### **Dharana**

A system of coercion resorted to by creditors and Brahmanas in Keshmir and later in the Maratha country. It was known in Kashmir as *prayopavesana* and in Maharashtra as *dharana*, Brahmanas were trained for this purpose. They used to keep a naked sword besides them and they squatted either singly or in groups, occasionally large, and would not budge until they secured what they wanted. Kalhana has furnished many details about this nefarious practice while Broughton in the court of the Scindia (Daulatrao) has also given a vivid picture of this usage.

### **Dharmamitra**

The mention of Jatavan monastery reminds us of another Kashmirian monk who worked there and probably met Gunaverman in 431. He was Dharmamitra a famous teacher of Dhyana or Meditative School. He translated several Sanskrit works on meditation into the Chinese language—and also taught a large number of students in this branch of Buddhist philosophy. He was quiet worker. At first he had gone to Kucha where the authorities would not allow him to proceed to China. He however evaded the frontier guards and reached Tuhuang where he founded a monastery and planted thousands of trees round it. It was in 424 AD that he went to South China and lived there up to his death in 442 AD. He translated twelve Buddhist texts into the Chinese language.

### **Dharmayasa**

About Dharmayasa we know a little more. He was the son of a Kashmiri Brahmin and came in contact with Punyatrata at the age of 14. After thoroughly studying the Buddhist



and other literature he left for China at the age of 30. He travelled extensively in Central Asia, converting a large number of people to his faith and writing books. He reached China in 397-401 and remained there till the period 324-354. In collaboration with a large number of Kashmirian scholars then working in China, he translated several important works into Chinese. He then returned to Central Asia, and probably to Kashmir.

### **Dhumhal Dance**

A form of group dancing which is traditionally danced by Wattals low caste people who work as scavengers, sweepers and cobblers. Wattals dance it with gusto to the accompaniment of Naghara Drums, beaten with colour sticks and some times, surnai. This is a menfolk dance on old rituals.

### **Didda**

Elder Sister, a term of respect. A queen. An epithet of Asomati, a relative of Bhiksacara, was addressed as Didda out of deference. This term is still current in Kashmir among Kashmiri Brahmanas. In Bengal the eldest sister is called Didi, a form which has survived in the name of the poetess Lallesvari, popularly called Laldidi. During the reign of the Kashmir king Uccala (A.D. 1101-1111) Bhiksacara, the son of Bhoja, whose death had been sanctioned, was removed from the apartments of queen Jayamati to the place of execution by royal command. Tied to a stone, he was cast into the Vitasta (Jhelum) and the wind hurled him on the bank while that chest in which he was deposited, was heaving and it was discovered by a kind Brahmana. He found that the child had regained consciousness after a time. Then he delivered the child over to Asomati who, out of respect, was addressed by the Sahi princesses of Uccala's court as Didda. This clever lady had secreted Bhiksacara out of Kashmir where he grew up and survived only to return again to Kashmir. (Kalhana, *Raja.*, VIII (224-27.)).

(2) The notorious wife of the Kashmir king Ksemagupta.



(A.D. 950-58). She was a romantic grand-daughter of the Sahis and Ksemagupta became so absorbed in her and her charms that he was nick-named Diddaksema. On his death in A.D. 958, his son, Abhimanyu, was entrusted to her care but she was unscrupulous and merciless. At first she wanted to commit sati along with his co-wives on her husband's death but she was prevailed upon not to take that step by her kind-hearted minister Naravahana. Then she came under the influence of one Rakkaka who was a back-biter and roused in her a suspicion of the usurpation of the kingdom by one Phalguna, who becoming aware of it, remained apprehensive. Her immorality and she arranged for slaughter of her three grand sons Tribhuvana, Bhima and Bana; she imprisoned her grandson Bhima Gupta. Finally she nominated her brother Udayarajas's son Sangram Raja as her heir.

She laid the foundations of several temples, Maths Viharas, and towns. Prominent among them Vishnu temple of Diddaswamin, another temple made of white stones, towns of Diddapura, Kankanapura, Diddamatha.

Diddamar is now residential locality in Srinagar. A bronze statue of her time of Bodhisattva Padmapani with six arms 'Dhayani-Buddha' Amitabha has spiritual glow on his head and two goddesses, Tara and Brikuti on his other side.

Her rule was disturbed by a rising of the Damaras. She died in 1003 A.D.

### Dinars

The Roman Dinarius. It became a current coin from early times. In Kashmir especially this word came to be used for any coin of specific value either gold, silver or copper. Kalhana's reference to salaries of high officers and of others in terms of thousands of *dinara's* was presumed to refer only to copper *dinaras*.

### Districts and Townships

(1) Kashmir Valley (division) valley is divided into six districts as under :

Srinagar District has three urban centres. Srinagar township is the largest with a population of 6,06,002. The other two satellite townships are Badamibagh, population 11,227 and Gandarbal, population 9,143. For all practical purposes they form part of Srinagar town now. Srinagar is thickly populated and the centre of all political and economic activities in the valley.

*Anantnag District* of southern Kashmir valley has eight major population centres. These are :

Anantnag town	:	Population	33,978
Bijbehara	:	-do-	10,791
Kukernag	:	-do-	2,249
Mattan	:	-do-	6,804
Pehalgam	:	-do-	2,626
Tral	:	-do-	8,062
Achabal	:	-do-	3,649
Qazigund	:	-do-	1,987

*Pulwama District* is in the Southwest of Srinagar. It has four small towns as follows :

Pampore	:	Population	10,833
Shoptan	:	„	9,653
Pulwama	:	„	7,731
Kulgam	:	„	8,202

*Badgam District* is adjacent to Srinagar. It was recently transferred out of the Srinagar district. Chari Sharief with a population of 6,935 is the only township in this district.

*Kupwara District* lies to the Northwest Srinagar. This district was created out of old Baramulla district some years ago. The famous Lolab valley is in this district. It has two main towns : (1) Kupwara with a population of 3,072 and (2) Handwara with a population of 6,616. It has Karnah Tehsil in Tithwal sector and Keran sector along the Line of Control. Various *Galis* or high and steep mountain passes enter Kupwara district from POK.

*Baramulla District* is situated along the main Srinagar-Uri highway and the river Jhelum. It has the following major

Baramula	:	Population	33,945
Sopore	:	„	33,584
Bandipur	:	„	14,218
Pattan	:	„	5,071
Gulmarg	:	„	10,791
Uri (on the LC)	:	„	6,596

(2) **Jammu Division** : Geographical features are given as under :

*Jammu Plains* : This plain which is locally known as *Kandi* lies along the Pakistan border between Ravi and Chenab rivers.

This plain which is 8 to 24 kms. wide has two districts of Jammu and Kathua. This is the second most developed region of the state after Kashmir valley; and its opening in the Indo-Gangetic plains distinguishes it from other areas of J & K. It has important industrial complexes all along the railway track which connects Jammu main with Pathankot. The railway line has recently been extended upto Udhampur beyond the Jammu plains but is not fully operational. District-wise details are as under :

*Jammu District* : Major population centres are :

Akhnoor	:	Population	6721
Arnia	:	„	7551
Bishna	:	„	4740
Jammu town	:	Population	2,23,361
Ranbir Singh Pura	:	„	10,481
Samba	:	„	7,960
Vijaypore	:	„	2731
Baribrahamana	:	„	6,099



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*Kathua District* : Major population centre are :

Basholi	:	Population	3,875
Hiranagar	:	"	4,805
Kathua	:	"	23,612
Lakhanpur	:	"	1,162
Palorle	:	"	5,397

*The Shiwaliks* : This area consists of low forested hills with fast flowing seasonal streams. The region is agriculturally poor and settlements are sparsely distributed. This area has two districts as shown below

*Udhampur District* : Major population centres are :

Katra	:	Population	4,573
Ramnagar	:	"	4,075
Reasi	:	"	4,646
Udhampur	:	"	22,909
Rehambal	:	"	5,743

*Rajauri District* : This area is hilly and covered with extensive pine forests. It has the following townships :

Nowshera	:	Population	2,843
Rajauri	:	"	8,690
Thanamandi	:	"	2,641
Sundarbani	:	"	1,686

*Poonch District* has only one town, Poonch, with a population of 14,171. This is a mountainous area located on the lower slopes of the Pir Panjal Range in the Lesser Himalayas region.

Both Rajauri and Poonch district are on the Line of Control.

*Doda District* : This region is located at an elevation between 2,500 to 4,500 m. It has bare, steep mountain slopes with tree-clad tops. It is prone to seasonal snowfall. This area borders the Pir Panjal range and provides various routes into the Kashmir valley over the passes or *Galis* in this range. The area is underdeveloped and agricultural activities are restricted.

to a short open season. Settlements are sparsely distributed and people living in higher reaches of the mountains are migratory in nature. The main population centres of the district are :

Banihal	:	Population	1,657
Bhaderwah	:	„	6,075
Botot	:	„	2,684
Doda	:	„	5,396
Kishtwar	:	„	7,174
Tawban	:	„	2,189

(3) **Laddakh Division** : This division can be divided into two parts :

<i>Leh</i>	:	Population	68,380
<i>Kargil</i>	:	„	65,992

### **Divia Kaw**

The Kashmiri jungle crow (*Corvus marchorhynchus*) comes from the snow-covered higher valleys in the last week of October or first week of November when the bird has difficulty in finding food.

In May when it goes back, it can be found at as high an altitude as 12,000 ft. above sea level. It nests on trees and lays four to five eggs.

### **Divira**

Divira a clerk (AD 855-56 to 883) was appointed by king Avantivarman, Five diviras in department of Grahakrtya and one as treasurer (Sakaca) named Kalhana also refers to another of clerk called Kayastha.

### **Divyakarya**

Trial by ordeal. Kalhana refers to its existence during the reigns of the early kings of Kashmir. This was in connection with the accusation of a Brahmana woman whose husband

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had been murdered by a Brahmana sorcerer. When the latter was summoned and asked to explain his accusation the prosecuting Brahmana woman. Saying unscrupulously avoid divine test. According to Huen-Tsang, who was aware of these tests, has noted that they comprised of trials by fire, weighting and poison.

### Dogra Dynasty

Dogra Dynasty was founded by Gulab Singh in (1846) Agni Varman is the first known Dogra Raja who ruled probably in Kathua district. Dogra people who are resided between Chenab and Suttlej originally resided between Chenab and Ravi. Gulab Singh was a remarkable man of 19th century. He began his career as a petty official and founded a kingdom. He was after Ranjit Singh the greatest lord in the Punjab. Treaty of Amritsar was signed between Gulab Singh and British government on 16th March 1846.

Gulab Singh was succeeded by Ranbir Singh, who was throned on 1853 two years before the death of Gulab Singh. Ranbir Singh was master of good personality. Gulab Singh had created a Kingdom and Ranbir Singh had consolidated. He spent a considerable amount on Education and roads. In his time crime and drunkenness became almost unknown. Economic condition of the state was also improved. He introduced many reforms in administration and Judiciary. During his reign Rev. Robert Clark founded Church Missionary Society in 1864 A.D. For the first time a penal code containing 100 sections was published in Dogri characters. Post of Adalat Sadar was created at Jammu and Srinagar. A panchayat court consisting of eight nominated members was established to look after general welfare.

In 1857, when mutiny broke out he led a contingent consisting of 2000 infantry, 200 cavalry and six guns to the aid of the British. The Heavey tax on shawls called Dag-i-shawl was imposed. It was a great source of revenue. His reign also faced severe famine in 1877 and clash between Shias and Sunnis in 1872. He also gave a donation of Rs. 6,25,000

to university at the Lahore. New Currency was introduced during this period.

Maharaja Ranbir Singh was succeeded by Raja Pratap Singh in 1885. Maharaja Pratap Singh in his forty years reign has contributed two major trunk Roads, many short roads were constructed, two major roads were planned one joining Srinagar to Kohala and other Jammu-Jhelum valley road and Benihal Cart road. Bridges were also constructed. The Sialkot-Jammu railway was thrown to open to traffic in 1890—Sangam bridge was built in 1910. Pratap Singh also constructed a number of canals, among Martand, Lalkhul, Pratap canal, Ranbir canal etc. etc. He was a orthodox Hindu and never crossed the Black water. Army was his great concern. It was equipped with modern equipments, local self government was established, one at Jammu and other at Srinagar. Dispensaries and schools, colleges were also founded. Land revenue was settled under the supervision of Lawrence. The revenue in kind was replaced by cash.

In 1889 relations between Maharaja and Paramount power was strained. British had installed resident in Kashmir in 1885.

The conquest of Hunza and Chitral war was fought. Two Princess of Wales visited Kashmir. The silk factory labourers uprising in 1924 was an important event. Pratap Singh was very fond of cricket. Pratap Singh died on 23rd Sept. 1925.

Raja Pratap Singh was succeeded by Maharaja Hari Singh son of Raja Amar Singh and a great grand son of Raja Gulab Singh. Born in Sept. 1895 ascended Gaddi in Sept. 1925. But Rajtilak ceremony was performed in Feb. 1926. New Maharaja announced agricultural reforms and further extension of Educational and other facilities. Dogras and Kashmiris were given representation in services in 1927. Political agitation was started during his reign. Educated classes were becoming restless due to the suppressing policies of Maharaja. The ban on press freedom and platform was imposed. The ban on formation of societic even religious and social was rigid. People did not have any channel to express themselves and their



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grievances. Non cooperation movement by Gandhiji had its impact on students of Jammu. Demonstrations were organised at many places. British government supported communal movements. All Kashmir Muslim Conference was founded in December 1930.

Sheikh Mohammad Abdullah was brought up by his widow mother in 1930. He organised meetings and gave impressive speeches. Quit Kashmir movement was launched. One of the important events has taken place during his reign was signing of latter of accession of Kashmir into India.

Maharaja Hari Singh went into voluntary exilement in 1949 and in his place as constitutional head was taken by his only son Karan Singh.

Dogra reign had contributed two trunk roads Banihal cart road and the Jhelum valley road. The valley is the vast plain inhabited by peaceful agriculturalists who grow maize in summer and spin cloth during winter.

### **Dogra Sabha**

Dogra Sabha semi political organisation was established by Lala Hansraj in 1903, with the aim in spread education in the state. Members had to be faithful to Maharaja. It was concerned more with the interest of their own instead of the intrests of the masses. It's head office was at Jammu and branch office was Srinagar. Many resolutions related to opening of Educational institutions in state were passed in its meetings.

They could not get Muslim support. Their movement remained confined upto non-Muslims alone. Maharaja of Kashmir's policy was also not in favour of Arya Samaj movement.

Arya Samaj established branches in Kashmir. In 1915 Kashmiri Pandits began thinking in terms of Samaj movement. They started Kumar Sabha, but the application was rejected and finally it was established as Arya Kumar Sabha based on the sanatani principle of Hinduism. It was affiliated with Arya Samaj Srinagar. It has brought many social reforms, such as widow-remarriage.

It had taken part in swadeshi movement and propagated Khaddar movement. But they opposed sanatani's opposition to idolworship, leaders of Samaj propagated Vedic religion.

### **Dogra, Prem Nath**

(1883-1972) Patriot social warker, statesman and former President All India Jana Sangh. He was Pre-President of J & K Branch Jana Sangh for several years. He represented the Jammu city North constituency in the Assembly since 1957. He was a renowned social figure, and was respected far beyond his political circle. Passed away on March 21, 1972 in Jammu.

### **Dogri**

Dogri language is a branch of Punjabi. Dogri spoken in plains shows the influence of Punjabi. It has affinity with Rajasthani also. Until down of century Dogri a hilly dialect flourished mostly in its tales, folk songs, proverbs, riddles, traditionally passed on by word of mouth. Maharaja Ranbir Singh (1857-1985) accorded the status of official language in the Jammu district. He had some books published in Dogri, written in Devanagari script. Dogri is spoken in different places with different dialects.

In the post independence era it has taken a great strides, several poems, stories, dramas, were written and won all India distinctions. Several Dogri cultural and literary Associations were formed. Jammu and Kashmir academy of Art Culture and Languages had published many books dealing with literature, grammar, Folk dance etc. According to 1961 census there are 879-748 Dogri speakers all over India. There are three subdialects of Dogri. Dr. Karan Singh has translated 25 Dogri folk songs in his book *Sunlight and Shadow*.

### **Dokpas**

A distinct Buddhist racial group as Brokpas of the Dras area do among the Muslims of Karjil Tehsil. Belong to the Dard racial group and is believed by local tradition to have migrated from an original home in the Gilgit area many centuries ago. The Dokpas driven *en masse* into exile by religious

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persecution are supposed to have sought refuge with the then ruler of Ladakh who is said to have permitted them to settle in North-Western border area between Ladakh and Baltistan. Dokpas and some other Aryan types were the original inhabitants of Ladakh and that the Dokpas representing the original Dard population.

Dokpas are frequently referred to as Garkons after the name of the village Garkon which is one of the set of contiguous villages inhabited by them, three bigger villages Darchi Ks, Garkons, Dan-Lie on the banks of Indus, while the fourth Hanu, stands further North at the foot of the Chhorbatta, the pass (16,696 ft) which connects Leh with Khaplu. The first two villages are included in Kargil Tehsil and the last in Leh. They have cultural affinity with Buddhist Leh and are governed by same laws and customs. Dokpas are a picturesque people. He wears a long woollen robe generally of dark colour with trousers and head gear to match.

He also wears a circlets with pearls in ears necklaces, but most distinctive feature is assortment of crimson red flowers with which his cap is surrounded. Female costume is mainly of a tunic reaching upto the knees and trousers. They also wear Earrings, bracelets, necklaces of coral and imitation pearls. Marriages are important social functions. They follow Buddhism and ritualistic worship. They make offerings to Gumpa, seat of honour of Kushak is seen in every house. Chhang is the main drink in social functions. Women play dominating role in the management of house hold. They enjoy right of inheritance.

**Drew, Frederick**

Who first wrote some details of geographical history of Kashmir in 1875.

**Du Khang**

It is a earliest temple at Alchi Laddakh founded by the Kal-dan-Shes-rab of Tibetan descent around the 11th century A.D. Entrance of the temple is through courtyard and an



elaborately carved doorway with panels of tiny Bodisattva guardian figures within the temple is Nische housing a plaster image of Vairochana, the Resplendent Buddha.

### **Duke, Hoshua**

Surgeon resident in Kashmir wrote in 1904 a valuable Kashmir hand book in which he writes with other thing specially regarding Amarnath yatra.

### **Dukhtaran-e-Millat**

The women's wing of the militant JKLF outfit, it has overt links with the Dukhtaran-e-Millat of Pakistan. The most popular organisation of women supporting the secessionist demand, its activists are widely used as couriers in a clandestine network that spans the Valley.

The Dukhtaran are also recruited to guard and care for female kidnap victims of the JKLF. Rubiya Sayeed is said to have been guarded by volunteers of this organisation. They adhere to a rigidly Islamic fundamentalist philosophy, and have issued several proclamations on dress codes for Kashmiri women, which they imposed by threats of violence.

### **Durlabha Vardhana (600-636 A.D.)**

Has claimed descent from the Naga Karkotaka who, having had access to his mother, after her purificatory bath he had been begotten, specially for the crown of Kashmir. He was an officer in charge of the horse-fodder, employed by king Baladitya solely on the ground of his handsome appearance and was later made his son-in-law. So he became the husband of the princess Anangalekha who was later involved in a liaison with a minister Khanka, who "possessed her mind through the intimacy of constant sight." After some time this came to the notice of Durlabha, who discovered that, in the "Pure Interior" (*Antahpurah*), she had become completely absorbed in Khanka. Therefore, once Durlabha, finding Khanka asleep managed to write on his scarf this cryptic message: "Remember that you



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have not been killed though you deserve to be slain". On waxing up Khanka saw this message and, forgetting Anangalekha, decided to requite Durlabha, who had spared his life for he could easily have killed Khanka. Therefore, when Baladitya, the last of the Gonandas died after reigning for thirty six years and eight months, Khanka performed Durlabha's coronation ceremony.

His accession has been assigned to *circa* A.D. 631 and he reigned vigorously for about two years. He concealed his wife's unchastity and her dignity is said to have been matched by her good looks. She had built the Ananga Bhavana Vihara and her son Malhana founded the Malhanasvami temple. Durlabhavardhana himself, who has been compared to Indra, consecrated the shrine of Visnu. As Kalhana himself has specifically observed that Durlabhavardhana protected the land for thirty-six years his reign may be assigned to a period from *c.* A.D. 631 to 667.

**Durva**

A kind of grass associated with religious functions but seem to have been used as fodder for horses in Kashmir. In A.D. 1122 on year after restoration of Sussala he was engaged with the Damaras in battle, from the gardens of the palace, palace, they carried off the trees for fuel for their kitchens and durva grass from royal stables for feeding their horses.

**Dranga**

In term stands for an outpost or a watch station on the frontier. *Vigraharaj* from such a post of vantage, the officer incharge of it could bar the routes of an invader from the rear.

**Drati**

Drati an inflated skinbag used for crossing rivers in Kashmir, Kalhana has recorded how the enemies of King Jayapida, with . . . . . men on such inflated skins took that monarch prisoner. This primitive method, of crossing the

rivers seems to be still current in Kashmir, skin generally employed in this is that of Buffalo.

### **Ekanagas**

Royal bodyguards during the reign of Sugandha (Gopal Varman). They were also employed for police duties (904-906 A.D.)

### **Embroidery**

Designs or mostly Nature's original patterns, flowers leaves, fruits and birds from the main motifs in the designs Kashmir Kasida is world famous cloth used is either silk or wool, the colours are rich. The yarn used is either indigenous or imported from yark and, Kasida work includes shawls, sarees, and other dress material. Kasida work is classified in various different types. Terms used for kasida varieties are Namda, Gabba and Rafugiri.

### **Ermens**

Formerly Head Gardner of Public Works in Paris was invited to Kashmir during the reign of Maharaja Ranbir Singh, for improving a quality of wines, for state government's wine making industry. Mr. Ermens investigated soil, climate, rainfall and other conditions prevailing in the state. Being a gardner he brought with himself considerable number of fruit plants. He experimented plantation of fruit plants in Chashma Shahi. Nursery was started with the help of Sirdar Koop Singh, then Governor of valley. He collected and planted 25,000 wild fruit stocks.

### **Fa-Young**

Chinese Monk accompanied with 20 monks reached Kashmir, in 420 AD and studied Sanskrit literature and Buddhist loyers. He then returned China through sea route.

### **Fateh Kadal**

Third old bridge among seven bridges near the Raghunath temple, the largest in Srinagar. It is a fine pinnacle-shaped

silver edifice standing in the centre of four smaller temples. The sunlit temples make a scintillating pattern of light in contrast to the darker shapes of the crowded houses, and granaries. The latter look like giant armless windmills. Here are to be found most of the shops and houses where the famous craftsmen of Kashmir work on carpets, silks and embroideries. Just below the bridge, on the right bank of the Jhelum, stands Srinagar's Shah Hamdan mosque, a stately and impressive building with exquisitely carved windows.

### **Fath Shah (1487-99 AD)—First Reign**

Fath Khan, now Sultan Fath Shah appointed Saif Dar as his Prime Minister. Saif Dar was a very strong and efficient administrator. The people began to feel secure and were happy. But this was not to last long. Another powerful leader Shams Chak and other disgruntled nobles in a surprise attack killed Saif Dar in 1496. Shams Chak now became the Prime Minister. He was brave, robust and a man of great physical strength. Sayyid Muhammad Baihaqui who along with other followers had returned back and was awaiting for an opportunity to install his sister's son Muhammad back on the throne. He took into confidence two important ministers of Shams Chak. These were Ibrahim Magre, son of Jahangir Magre and Musa Raina. All together they forced a war on Shams Chak in which they were triumphant. Both he and Sultan fled for safety to Nowshera. Muhammad Shah was restored on the throne for the second time.

### **Fath Shah (1505-16 A.D.)—Second Reign**

Following the restoration of Fath Shah as the Sultan of Kashmir for the second term, Shams Chak returned as the Prime Minister. He took revengeful attitude against the sons of late Sayyid Muhammad Baihaqui, his followers and also those of Saif Dar. The people had to face endless miseries. These measures were taken by Shams Chak without consulting the Sultan and his colleagues Musa Raina and Ibrahim Magre. A plot was hatched against the Prime Minister and he was killed



in 1505. The Sultan then appointed Musa Raina as his Prime Minister.

The ministry of Musa Raina coincided with the propagation of the Nurbakhshiya order by Mir Shamas-ud-din Iraqi. Mir Shamas-ud-din Iraqi born of a Sayyid family was a fanatic Muslim of the Shia sect. Nurbakhshiya order was at variance with the Islamic doctrines and was initially founded in Kain (Kohistan) by Sayyid Muhammad who was given the title of Nurbakhsh (giver of light) by his teacher Khawaja Ishaq—a disciple of Sayyid Ali Hamadani, the 'Shah-i-Hamadani' of Kashmir. Terrorised by the repercussions of Timurids, the followers of this sect had entered into the valley along with Sayyid Ali Hamadani. Mir Shamas-ud-din came to Kashmir first in the year 1484 during the reign of Sultan Hassan Shah (1472-84). At this time, he came on the advice of Sultan Husain Mirza Baiqara, Governor of Khurasan (1474-1506). Under great duress, he was able to propagate the doctrines of the new sect and created a host of followers before he left the valley after a stay of eight years.

Mir Shamas-ud-din next came in the year 1505 when Fath Shah was restored as Sultan for the second term. This time he proclaimed himself as the representative of the founder of Nurbakhshiya order and with the backing of the Prime Minister, Musa Raina, he inflicted untold miseries on Hindus. The conditions became so deplorable that the temples most of which were repaired during the reign of Zain-ul-Abidin, were destroyed along with the idols. The Hindus were persecuted and forcibly converted to Islam. The priests of the temples were arrested and their lands and belongings confiscated under the orders of the Prime Minister. The prominent leaders on the opposition side were Ibrahim Magre, Jahangir Padru, Osman Dar and Kachi Chak. All these nobles joined together and waged a war against Musa Raina, who was defeated and died from a horse fall in the year 1514. His death checked the activities of Mir Shamas-ud-din.

During this period of turmoil, the sincere action on the part of a Hindu leader, Pandit Kantha Bhat, to bring into

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Hindu fold all those converts who were forced to embrace Islam, proved counter-productive. The Hindus faced tremendous hardships more so when Kachi Chak became the Prime Minister after the Sultan surrendered before Muhammad Shah who was in exile. Muhammad Shah patronized by Kachi Chak and with the help obtained from Sikandar Lodi (1489-1517) of Delhi invaded Kashmir and proclaimed himself as the Sultan of Kashmir for the third time.

### **Ferozpore Nallah**

The route to Ferozpore Nallah branches off the old well-defined Gogaldara Road and drops sharply towards the approach to the Nallah. Good trout fishing can be had in the Nallah. The spot commonly known as "Water Meet" is a charming spot for camping or picnicking.

### **Fraternity Society**

Established under the leadership of Premnath Bazaz at Ganpatyar Srinagar with the task of social reform.

### **Festival of Flowers**

The spring festival in *Chaitra* (April) is an intercommunal festival when fairs were held in open fields and orchards, likewise continued to be popular during the Muslim rule, except the years when Hindus were subjected to religious persecution. In Srinagar, irrespective of caste or religion, the citizens flocked to the Hari Parbat hill to watch feats of archery and athletic sports. Another festival was held on the Shankaracharya Hill, in Srinagar, in the month of *Vaisakh* (May). Desideri, who visited Kashmir in 1714 A.D., has given an eye-witness account of the dance and other festive celebration on the hill, which commands a unique view of Srinagar, the Dal and other lakes, and the amphitheatre of mountains that surrounds the Valley.

Many of the Sultans participated in a "festival of flowers" which was held in the district of Maraz. Jahangir and his lovely consort, Nur Jahan, celebrated the festival of roses, along with their courtiers in their gardens by the Dal Lake. A

favoured venue for this festival was the island garden, off the Nagin Lake, known as *Bagh-i-Bihar*—the name has since degenerated into *Behrar*. On the festival occasion, the boat-women, wearing armlets and anklets with little bell pendants, would produce pleasing, rhythmic sounds while paddling the boats, and Jahangir with his entourage, would watch the show from the *Parandah*—a gaily, decked barge, with thronelike seats.

### Fi-Hien

Visited Gilgit and Ladakh in 399 AD coming through the Eastern Turkistan. He mentioned that Buddhism was in flourishing condition and the Indian sacred literature was widely diffused in central Asia. He had Kashmir collaboration with him named Buddhajiva.

### Floating Gardens

A peculiar and very interesting form of cultivation in Kashmir is provided by the floating gardens on the Dal Lakes. They consist of five feet wide strips of matted roots of the reed-grass, which along with soil adhering to those roots cut out with spade-like implements and these floats on the water. Enough strength to bear the weight of a man is imparted to them by the superimposing of one strip over another. These strips of floating gardens can be towed about, and they are held in place by poles stuck to the four corners. A popular and apparently mystifying saying that Kashmir land can be stolen is literally true.

### Floating Houses of Kashmir

During pre-historic times, when the valley of Kashmir was drained off, big lakes and marshy lands were left behind. Among the lakes still extant is the Wular lake, a part of which became navigable in course of time by small boats. The streams and canals served the population as highways and the floating houses with many designs, size and forms became an



essential part of the communication system in the State. From Abul Fazal's *Ain-i-Akbari* we learn that boats were the centre upon which all commerce moved and that in Kashmir there was made a model of a ship that astonished everyone who saw it. The great Mughal Emperor Akbar on his visit to Kashmir, ordered that on the Bengal Model double storeyed residential, floating houses, with fine windows, be built. Within a few days, thousand boats were got ready and a floating city was visible on the waters of Kashmir.

All the important capitals and cities were located on the banks of the Jhelum. We still see that between the villages there is communication through boats. The city of Srinagar has been rightly called the 'Venice of the East' with river Jhelum as 'its Arno'.

The Kashmiri took to boat life from very ancient times. He belongs to a tribe Nishads : Kalhan's *Rajatarangini* often mentions regarding Boat bridges on Dal lake and Wular lake. There are many kinds of boats, Doonga is one of the common forms about 50 to 60 fts. in length and six to eight fts. in width—Shikara is small boat very useful for short journeys. The Dembnav is a tiny dugout in which vegetables are brought to the market by amphibious denizens of the Dal Lake.

Most of the house boats are from 65 to 95 ft. in length and 14 feet in width. They are partitioned into a sitting dining and two or three bedrooms and lavatories. There are about 2000 boats. They are also known by their different names such as Lala Roookh, Tabiti, Gul-o-bilbil, Iris etc.

## Food

The Kashmiris have distinct traits of common nationhood with the rest of India. Yet they are a distinctive people. Their food likewise is different though at first sight resemblance to north Indian food is unmistakable. Kashmiris are essentially rice eaters. The Kashmiri Brahmins have a liberal heritage of food habits. Like Brahmins elsewhere in India they are fond of vegetarian food ; unlike them, however, they have no feeling against meat-eating. In Kashmir, balance between

vegetable and meat is a peculiar feature of both Hindu and Muslim food. Through the Kashmiris who have gone from the valley to other parts of India their food habits have spread among the other north Indians. You do not have to go to Kashmir to eat this food. With some pot luck, you can taste some Kashmiri dishes in a few north Indian homes.

*Dam Alloo* : Kamargah made by mutton, Methi Chaman, Kofta Curry, Shufta, Sweet minced meet, Bhushbhatta are the main Kashmiri Dishes. Dogras' food habits can also be referred here. "As the food, so the mind" its a popular Dogra saying, they believe in a quality of food. Dishes are delicious to taste and also have plenty of nutritive value. Nathu, Bamu and Hira were headcooks in the Kitchen of Maharaja Pratap Singh. Some of the dishes are, *Ariplac*, Ambal, Ghiwar, Thothru Mokant Bari.

### Foot of Vishnu

Kwansarang is a foot shaped lake in the lap of mountain peaks ranging from 1400ft to 1600 ft above sea level. The lake sparkles green under a dazzling sun. Thick clouds are seen constantly dangling over it. Old story which has it that while being chased by Bhasmasura, God Vishnu, Who had an attractive feminine form to deceive the former to destruction, reached there and placed his right foot there to rest a while. At Bhasmasura's approach he lifted it and there was water every where. The depth of a lake is still a mystery. Attempts to measure it have been in vain. The very colour of water, deep and dark green, indicates that the bottom must be far far below the water level. One cannot know from where water comes to the lake and where it goes, water is extremely cold.

### Forester, George

Englishman, an officer of the Bengal Army travelled through Kashmir, in 1783. Which had come under the Afghan rule. After the downfall of Moghals Kashmir was to suffer much under these brutal and savage conquerors. He described poverty and hunger in his records. He has given a records of decline of Kashmir.

**Gabba**

The other unique type of floor covering, also the product of folk art, is *Gabba*. The basic material for a *Gabba* consists of milled blankets—mostly old—dyed in plain colour. Embroidered in bold designs and vivid colours of cotton or woollen yarn, this craft is concentrated in rural areas, thus taking on a distinctly folk touch. The patterns vary from a medallion and four corners, a broad border around and open embroidery at spaces. There are the applique-designed *Gabbas*. These are made out of the patches of blankets cut into geometric designs and joined with embroidery, lined with gunny cloth. This attractive chainstitch, hessian-base, embroidered rug is an economical substitute to the expensive carpet. It is also used for screen drapes, wall-hangings, cushion-covers, etc. Lined and stuffed with cotton-wool and quilted, the *Gabba* makes a colourful mattress as well.

Kashmiri carpet craftsmen make an interesting spectacle. While the master craftsman directs the colour patterns and motifs, the craftsmen deftly ply coloured yarn balls, singing in unison the names of colours interspersed with snatches of the folk lyrics of Kashmir. It is also a type of embroidery.

**Galancy Commission**

Was appointed on November 12, 1931 for formulating the proposal to meet the grievances of the Muslims subject and other communities as well. The Commission was entrusted with the task of enquiring into and report on various complaints regarding religious and general matters also. Commission was comprised with four members other than Chairman Sir B.J. Galancy. This commission was boycotted by Hindus from Jan. 12, 1932. In March 1932 Galancy Commission report was published. It recommended among other things that :

- (1) The qualifications for Muslims in matter of service should not be pitched unnecessarily high.
- (2) All vacancies should be effectively advertised and a similar action should be taken with regard to all.



scholarships intended to provide equipment in government services.

- (3) Effective measures should be taken to provide a system of appointment and a machinery for supervising that system in such a way as to prevent the due interests of any community from being neglected.

These recommendations came under a scathing criticism by Kashmiri Pandits. They urged Maharaja to reconsider the report and submitted their demands among them are :

Prohibition on sale of meat, Hindi medium for education of girls, Amendments in Agriculturist Relief Act, Preferences to Hindus in government works, Grant of lands to Hindus.

### **Ganesh Worship**

Ganesh is worshipped during the ancient period. Vinayaka Ashtami was dedicated to Ganesh.

### **Gangabal**

Gangabal, a charming lake situated at a height of 12,000 ft, above sea-level, lies near the Haramukh mountain. The colour of this picturesque mountain often determines that of the lake. When the rising sun appears over Haramukh, Gangabal glitters green; when the setting sun lingers on the broad, snow-covered pinnacles, the lake turns golden; when a rainbow stretches across the mountain, the waters of the lake are myriad coloured; and when Haramukh is wrapped in mist, the lake reflects the sombre mood of the mountain.

The lake is about 900 feet long and nearly 400 feet wide. Its banks, particularly to the south-east, present an enchanting spectacle: they are covered with turf and profusely dotted with beautiful red flowers. There is also ample camping ground which is surrounded by green mounds and barren rocks, one of which, known as *Pahal Pal* (the shepherd's rock) is hollow, cave-shaped and spacious enough to accommodate as many as

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thirty people. When it rains shepherds usually seek shelter under it.

Gangabal derives its name from its religious significance. Lokut Ganga (The Ganges minor) or Harmukat Gang, as the Kashmiris call it, is as sacred as the Ganges at Hardwar. The lake is robbed of its solitude every year in October on *Ganga Ashtami*, when thousands of pilgrims come here to immerse the ashes of their deceased relatives, to perform *shradaha* and to offer prayers to Lord Shankar whose seat is believed to be on Haramukh. After *Ashtami*, Gangabal resumes its tranquility, and is only occasionally disturbed when a glacier rolls down the mountain, falls into it and floats on its surface.

Haramukh has as many facets as there are routes leading to its base. Viewed from Tronkol, it looks like the back of Lord Siva sitting in the *samadhi* posture. The glaciers adorning the crest of the mountain look like the *ardhachandra* or a crescent that is shown illuminating Lord Siva's forehead.

### Gautamasangha

While Sanghabuti was in China a great scholar named Gautamasangha went from Kashmir to the northern capital of China with a number of Kashmiri followers. He reached Ch'ang-ngan in 384 A.D. The Chinese records mention that he was a profound scholar and a born teacher. He stayed for a few years at Ch'ang-ngan where he translated a number of Buddhist texts into Chinese. Being a master of Abhidharma he wrote several books on this branch of Buddhism and also revised many previous translations of the texts. He had acquired a great proficiency in the Chinese language.

Later on he came to know that a powerful school of Buddhist learning had been established at Lu-shan in the south of China by a Sogdian monk, Huiyuan, who by the way played a great part in the co-ordination of Buddhist learning in China. Gautamasangha therefore decided to go to Lu-shan and reaching there in 591 A.D. he gave himself up heart and soul to the propagation of the Buddhist doctrine. There also he translated a number of Buddhist texts with the

help of his Kashmirian collaborators. Thence he went to Nanking and gained enormous influence among the populace as among the ruling classes. One of the nobles built a monastery for him where he carried on his literary work.

## Geography

Jammu and Kashmir is situated in the extreme north of India. Its location is strategic as four fifths of its boundary is International. Pakistan is in the west, Afghanistan in the North, China in the North and North-east and Tibet in East, Southern Part of the state joins India.

The entire state with the exception of Kashmir valley and a small area in Jammu province is hilly with varying elevations. Laddakh is a plateau. Most of the mountains are over 45,00 metres above sea level. Most of the area is mountainous.

For Area, climate and other physical features see under the respective headings.

## Ghazi Chak (1555-62 A.D.)

Ghazi Chak, the first independent ruler of the Chaks ascended the throne of Kashmir under the title of Nasir-ud-din Muhammad Ghazi Shah Chak. He disastrously defeated the disgraced noble of Akbar's court Shah Abul Maali who had collected some Mughal and Kashmiri soldiers to invade Kashmir in the year 1558.

The reign of Sultan Ghazi Shah coincided with the reign of emperor Akbar (1556-1605) who created an empire for himself with the support of his nobles and generals and gave it an excellent administration. He was keen to occupy the beautiful valley of Kashmir and was waiting for a suitable opportunity.

The emperor Akbar had learnt about the brutal killings, bloodshed and anarchy let loose in the beautiful valley of Kashmir and wanted to enforce a rule of law. The Sultan did not spare even children from inflicting severe punishment



which included gouging out eyes, cutting of fingers and hands. Akbar took immediate measures to set the things in order. He sent some troops headed by Mirza Qara Bahadur, cousin of Mirza Haidar Dughlat to invade Kashmir.

Mirza Qara Bahadur was a tactless person. He reached Rajouri in the summer of 1561. There he met the disgruntled nobles of Sultan who were ready to help him but soon most of them deserted him when they came to know about indiscipline in his army. The Sultan on his part closed all the passes for entry into the valley and himself marched to Rajouri and gave a stiff fight to Mughals who got a crushing defeat. Both the emperor and the nobles were demoralised. The nobles once again rose in rebellion in Kishtwar and Ladakh. The Sultan sent his own son Adam Khan to Ladakh with a large army but returned back without facing the enemy. The infuriated Sultan then marched himself to Ladakh. He could have easily come victorious but had to give up his continued campaign in Ladakh when he came to know that his enemies in the court, his own son Shankar Chak and brother had joined together and had disturbed the peaceful atmosphere in the capital. He started back but the hazardous journey and cold terribly affected his already leprous body. He lost his eyesight and fingers. He was both mentally and physically upset and abdicated the throne in 1562 in favour of his brother Hasain Shak Chak who in his opinion was a better candidate among the lot.

### Ghiwar

A type of bread made in ghee. Fine wheat flour is kneaded till it becomes pasty and leavened with dough. The paste is then allowed to drip into the melted ghee in a large flat-bottomed pan. The paste, when fully saturated with ghee, forms a cake as big as the pan and this cake is known as *ghiwar*. It is taken with sweetened curd and is served only on very auspicious occasions. Bridegrooms are served with *ghiwar* on the first day of the wedding in Dogras.

### Gita, Recension in Kashmir

In Kashmir, which has been the birthplace and nursery of many a philosophy, the Gita could not have been a mere object of veneration or adoration. Many Kashmiri Pandits like Keshava Kashmiri, Vasugupta, Ananda-Vardhana, Ramakantha, Bhaskara, Abhinavgupta and Lasakak wrote scholarly commentaries on it. How many more Kashmiri writers have composed commentaries on the *Gita*, we do not know at present.

The earliest of the known Kashmiri commentaries on the *Gita* is that of Vasugupta, teacher of Somananda and founder of the Kashmirian School of Saivism. Vasugupta must have lived either at the beginning or in the middle of the 9th century A.D. In his book 'Kashmiri Saivism', Mr. Chatterji tells us that Vasugupta composed a commentary on the Bhagwad Gita called *Vasavi Tika*, "of which the first six chapters are perhaps still to be found, existing as incorporated in another *tika* on the *Bhagwad Gita*, called *Lasaki* by Rajanaka Lasakaka, of which manuscripts are available".

The second of the known Kashmiri commentaries is by Anandavardhana. Next comes Ramakantha's commentary called the *Sarvatobadhra*, which is a very extensive work. Besides these, Bhaskara, about whom we do not know much, is referred to by Abhinavgupta as commentator on the *Gita*. Abhinavgupta, who is himself the most important literary figure both in the Pratyabhijna system of Saivism and in literary criticism, is the author of still another commentary, which has been before modern scholars ever since the year 1912.

It was in 1930 that Dr. Schrader published a paper on the Kashmirian Recension of the *Bhagwad Gita*, which evoked considerable interest among scholars. Dr. Schrader pointed out, for the first time, that the *Gita* has come down to us in more than one recension which differs materially from each other. Since then several scholars have been at work at the Kashmiri recension and connected problems. Almost the pioneer attempt was made by Mr. Talpatrikar of Poona, who published the vulgate text of the *Gita* with footnotes containing the readings.

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found in the Kashmiri recension. Another gentleman, Rajavaidya Jivaram Kalidas Shastri of Kathiawar, was able to acquire a manuscript of the *Gita*, dated Bikrimi Samvat 1235 or A.D. 1177-78, and on the basis of this he published an edition of the *Gita*.

This edition almost agrees with what Dr. Schrader regards as the Kashmiri text. Dr. S. K. Belvalkar, as the Bhandarkar Oriental Research Institute, made an elaborate study of the *Gita* text in the light of the material at his disposal and in a fairly long paper published in the *New Indian Antiquary* he came to the conclusion that no such recension called the Kashmirian Recension could be postulated. In 1940, a text of Ramakantha's commentary called the *Sarvatobadhra* was published in the Anandasram Sanskrit Series, published from Poona. A year later an edition of the same commentary was published by Madras University in its "Sanskrit Series" with an illuminating introduction by the Editor, T. R. Chintamani.

It may be pointed out that not a single non-Kashmiri author speaks of the *Gita* as having consisted of more than seven hundred verses. One is, therefore, tempted to conclude that the 45 additional verses were current only in Kashmir. At the same time we must remember that the Mahabharata, current in parts other than Kashmir, assigns 745 verses to the *Gita*. This reference in the Mahabharata is one that cannot be easily overlooked.

For a pretty long time now the only current text of the *Gita* was the one commented upon by Shankaracharya and other Indian philosophers. It is surprising that a text of the *Gita* with such variations as are found in some of the Kashmiri manuscripts and in the commentaries of the writers of the Kashmiri school has remained unnoticed so far. Few writers outside Kashmir show any knowledge of such a text; and after about the 13th century even in Kashmir, the variant text seems to have gone out of currency, yielding place to the vulgate text prevalent in the rest of India.

Almost all Kashmiri writers prior to the 12th century A.D. refer to a text of the *Gita* which differs widely in its



text from the vulgate adopted by Shankaracharya and later non-Kashmiri writers. The most important of such variations are the addition of certain verses and omission of a few others. The vulgate text coming down to us at least from 7th century onwards has been the basis of several philosophical schools of thought and innumerable commentaries have been written upon it. It has, therefore, come to be looked upon as the most authentic and the oldest text of the *Gita*. As against this contention, one may ask: what about the text about the nature of which Dr. Schrader has written and which he calls the Kashmirian Recension?

That the problem regarding the genuine text of the *Gita* does exist is recognised by Indologists and Sanskrit scholars everywhere. Says Mr. C. Kunhan Raja: "... the problem about the text of the *Bhagwad Gita* requires further critical study. Among the various recensions of the *Gita* which differ from the normal text, it is certain that the Kashmirian recension alone has real support for authenticity and genuineness, from evidence which can be accepted by research scholars. The other versions require proof before they can be seriously taken into consideration. This recension is old and has been accepted by ancient scholars well-known in the field of Sanskrit literature and Indian Philosophy."

### Gori Trai

Festival falls in the month of Magh (Jan-Feb.) is celebrated in the honour of Saraswati, the Goddess of learning. The Purohit brings gaudy scrolls (on hand made paper) written in Sharda script.

### Grahkrtya

A tax was imposed by king Avantivarman (855-883 A.D.) and his son Sankarvarman (883-902 A.D.) during their reign to meet out the expenditure which was occurred due to the expeditions. Their treasury was lying empty. Two types of taxes were imposed Attapati Bhaya a tax on markets lords share in market and other one was Grahkrtya on domestic all aims im-

plying occurrences like weddings, thread-ceremonies and such events. He further tells us that "by deducting or adding to the (due) weights, by fines on the villages and similar imposts, he amassed revenue for the Grahakrtya (office)."

The king appointed six secretaries (divira) and an additional treasurer (ganjavara), who, on the excuse that they were the king's officers, recovered the "king's legal share of the selling price". In this context the temples were not spared for this ruler commenced to recover "from the temples the profits arising from the sale of incense, sandalwood and other articles of worship". In this manner this ruler "plundered straightaway 64 temples, through special officers (placed over them) under the pretence of exercising supervision." Such taxes and the 13 kinds of forced labour (rudhabharodhi) ruined the entire country.

### Grierson, G.A.

He was a great scholar. Published 19 books and articles on Kashmiri language and literature. He edited *Kashmir Sabdamrita* by Isvara Kaul, *Grammar* in 1898, *Shiva Parinaya* written by Krisna Rajanaka 1924 with an English translation.

### Grim

Laddakhi food of Barley grown abundantly even at high altitudes, which is eaten as bread or mixed with butter and tea as a paste.

### Gujjars

The hill people of Kashmir, called Gujjars, are herdsmen by occupation, and are to be found at higher altitudes where the climate and pastures are favourable for rearing cattle and sheep. Gujjars and their neighbours, have been breeders for a long time. Leading semi-nomadic lives, they migrate during summer with their herds from warmer parts of Jammu to the uplands of Kashmir, where they improvise flat-topped huts at

seemingly inaccessible heights. They are said to be Rajputs who moved up from Rajasthan and adopted the Muslim faith. They are a well-built people, with a prominently Jewish cast of features. Their dialect, Gujjari, is now identified as a form of Rajasthani.

The outdoor life of Gujjars is spent in some of the healthiest parts of the State. Their nourishing diet consists of maize bread, whey, jungle roots and fruits, no doubt contributing to their conspicuous vitality and longevity. Despite poverty and the rigours of their life, they are disposed to look upon the sunny side of life. The instinct to cohere is strong in them. Their good faith and hospitality are proverbial.

### **Gulab Singh**

This founder of Dogra Dynasty was born in 1792. His early life was spent under the personal care of his grandfather Zorawar Singh in his Jaghir Dyawago. Where he was little educated and trained in many arts.

Gulab Singh was included in the services of Raja Ranjit Singh, while Ranjit Singh ordered Hukam Singh to invade Kashmir. Gulab Singh fought the battle so well that he won the admiration from enemy even. Gulab Singh fought many battles and the seizure of Multan in 1819 brought him to Ranjit Singh's favourable notice. In the frontier campaigns of Ranjit Singh between 1815-1820, Gulab Singh played a prominent role. In 1820 Jammu was given to Gulab Singh as a Jagir, later on he was given a title of Raja and allowed to keep an army. In 1821 Ranjit Singh undertook conquest of Kishtwar and on his way received homage from Dayal Chand, Raja of Chenani. Next Gulab Singh marched on Rajouri whose ruler Ajor Khan had given help to Ranjit Singh in his expedition against Kashmir in 1813. It is in lieu of such services that Ranjit Singh granted to Gulab Singh title of Raja in 1822 AD.

In 1841 Gulab Singh allowed passage to British Army for invasion of Afghanistan, which Ranjit Singh had refused at the time of first Afghan war. In 1827 Gulab Singh conquered Riasi, Kishtwar, Rajouri and Samarth etc. After the death of



Maharaja Ranjit Singh (27th June 1839) Gulab Singh betrayed the Sikhs. He also negotiated for treaty between Sikhs and Britishers. On 16th March 1846 Gulab Singh signed a treaty of Amritsar by which he became the Maharaja of Jammu and Kashmir. He invaded Srinagar. When he came to Kashmir he found the land divided into three categories one part under mountains, one under water and rest under Jagirdars. He ruled Kashmir till his death (25th Sawan 1914) in August 1858. In 1848 when 2nd sikh war broke out, Maharaja Gulab Singh was stood with British, Sikh were defeated.

During his reign shawl industry was taxed heavily, Laddakh rebellion was raised, dispute with Tibet was settled between Maharaja and Dalailama. He trained his army. Most important characteristics of his personality was that he was ready to listen to complaints even in a crowd one could catch his eyes by holding up a rupee (The Nazur) and crying out Arghai. He would jump down like a hawk upon the money and to the petition.

Britishers started penetrating through needle hole under one pretext or another until they succeeded in installing a British Resident in Kashmir since Raja Gulab Singh's reign.

### **Gulmarg**

The "queen of all Indian hill stations," bearing a wonderful resemblance to Scotland, is a charming abode during holidays. This meadow of flowers, at an altitude of 8,500 feet above sea level, is fringed by gigantic firs and pines. It is renowned for its golf links and offers many other amusements, such as lovely walks and rides on the roads through most picturesque forest scenery. A circular road, seven miles long, encircles Gulmarg. The panorama which is unfolded from this road is beyond description. The road commands a most impressive view of the whole of the Kashmir Valley as well as the gorgeous snow-capped peaks of Nanga Parbat. Khilin Marg, the frozen lake of Apharwat, Lien Marg, Ferozpore Nallah, Baba Rishi, Kantar Nag and Tos Maidan provide the visitors with a variety of amusements.

The luxury hotels and comfortable rest houses are side by side and only a few paces from the clubs are golf links and wonderful views over the snow fields and peaks. For lovers of golf, Gulmarg is an ideal place. Competitions are run throughout the season at two very well laid out golf courses, acknowledged to be among the best in the world. A variety of snow-covered slopes on Apharwat, Khilin Marg and close to Nedous Hotel provide playgrounds for every type of winter sport such as Sking, tobogganing, skating, etc. Following are the main tourist resorts near and around Gulmarg.

*Outer Circular Walk* : As its name implies, Outer Circular Walk encircles Gulmarg. It is seven miles in length practically level throughout, and runs through pine forests, affording the view of the 26,900 feet Nanga Parbat to the north, 16,900 feet Harmoukh and the uplands to the south which rise up to the rugged Ferozpor and Sunset Peaks and Apharwat Ridge.

### **Gulmarg**

Used to be Gaurimaraga or the meadow of Gauri wife of Shiva. Yusuf Shah who used to visit the place during the hot season changed its name in to Gulmarg (flowery meadow). Gulmarg was founded by one of the Chak Kings, Ghazi Khan.

### **Gulmarg Research Observatory**

Gulmarg, Kashmir founded 1951 studies, cosmic rays, Meterology, atmospheric electricity, Infrared spectroscopy, and radioactivity, sponsored jointly by the universities of Jammu and Kashmir and Aligarh.

Once, at a camp-fire at Sonamarg, we brought two big logs from the fallen trees of the forest to set them on fire. While the fire was lighting, out crept a viper (Gunas in Kashmiri) from one of the logs. It was about  $2\frac{1}{2}$  ft. long, with a thin head and tail while the middle part was thick. The body was chequered and black. We also saw a number of small and thin snakes round about.

**Gunaverman**

One of the greatest sons of Kashmir who was responsible for converting the whole of Java and the neighbouring Islands to the Buddhist faith was Gunaverman. He was a prince of the royal family of Kashmir. His grandfather Hari-bhadra being a tyrant was banished from his kingdom and had to spend the rest of his life as a wanderer in mountains and marshes. His father, Sanganand, also was an exile. From his very childhood Gunaverman was religious by nature and at an early age he thoroughly grasped the Buddhist Scriptures and committed thousands of *sutras* to memory. It appears that at that time the king of Kashmir died issueless and the nobles and ministers decided to invite Gunaverman to be the king. But he was so imbued with the religious and missionary zeal that he refused the offer and instead started on a long pilgrimage to the holy Buddhist places in India. He then went to Ceylon where he was warmly welcomed by the Buddhist community.

He worked with eminent scholars there and was responsible for improving the customs of the people of Ceylon. Thence he went to Java. Fa-Hien tells us that in 418 A.D. Brahmanism flourished in Java and the Buddhists were not worth mentioning. This however changed altogether only a few years later due to the preachings of Gunaverman. The king and his family were the first to be converted by him to the Buddhist faith in 423 A.D. and the population soon followed suit. Being a Kashmiri Gunaverman was most probably a Sarvastivadin which explains the study of this school of philosophy by the Javanese Buddhists. Gunaverman's fame spread far and wide and emissaries from the neighbouring islands came in large numbers inviting him to visit their homeland.

At last the Emperor of China also came to know about his work and the Buddhist theologians then requested him to send emissaries to Java to ask Gunaverman to visit China. When they came he decided to go to Nanking where he reached in 431 A.D. after converting nearly all the islands on the way. In Nanking the Emperor himself went out to receive him and built a magnificent monastery for him—*Jetavanvihara*—after



the name of the famous monastery in India. Gunaverman was however destined to live only for a year in Nanking where he died in 432 A.D. But it seems that this last year of his life was of intense activity since no less than fourteen works were either translated or written by him during this period.

### **Gurudwara of Guru Hargobind**

At the foot of Hariparbat Hill. The shrine commemorates the visit of the sixth Guru of Har Govind Singh (1595-1644) to Kashmir during the Mughal Emperor Aurangzeb.

### **Gwashi Brari (Kolahoi)**

One of the offshoots of the Nun Khun massif is the Amarnath Range culminating in Gwashi Brari (17,799 ft.) towards the west. There is no peak towards the south higher than 14,000 ft. Hence Gwashi Brari (Kolahoi) towers about 3,799 ft. above all the other peaks and is visible from Mahadeo peak, Gulmarg and Tosha Maidan. The Kolahoi glacier which skirts it from the north, gives rise to two rivers, the one from the western snout gives rise to the Liddar which enters the main stream at Pahalgam, and the other rising from the eastern snout and flowing towards the north enters the Sind at Baltal. There is a large snow-field round the foot of the summit. The last portion of the peak is like a cone and involves a strenuous climb.

The rising sun first sheds its lustrous rays on this peak, hence it is called gwashi bror. But Europeans called it Kolahoi, because the name of the Valley is Kolahoi.

### **Habba Kadal**

Second bridge of Ancient period. The visitor goes down from this river in a Shikara passing many crafts of different sizes carrying fruit, flowers, vegetables, stones, building material and the arts and crafts of Kashmir. A constant stream of rafts carrying logs goes up and down the river. The houses of people situated on the banks of the river are white-washed three-

storeyed structures with elaborately carved doors and windows and high roofs on which grass and brightly coloured flowers are grown.

### **Habba Khatun (1579-1586 AD)**

Yusuf Shah and Habba Khatun's love romance is poetic episode in the romantic literature of Kashmir. She was melodious singer and a poetess too. She wielded a great influence over the king and with her powers of sweet and silent persuasion tried to reform him and induce him to attend to his kingly duties. But before he could do anything people lost confidence and launched the movement under the leadership of Muhammad Baihaqi. Yusuf Shah fled through Pir Panjal. Her tomb is situated in Pandrethan.

### **Habib Shah (1554-55 A.D.)**

Under Sultan Habib Shah, Daulat Chak continued to be the highest official in authority. Unfortunately he fell prey to his personal weaknesses. He married the mother of young and fearless leader, Ghazi Chak which infuriated the latter and he thought of eliminating the former. Though a shepherd, he was caught while fishing and his eyes were gouged out. He was thus made incapable and unfit for political moves.

Ghazi Chak now was at the helm of affairs. He deposed Habib Shah who in his opinion was not worthy to be a king. The deposed Sultan died in 1573 which is confirmed from an inscription on a rectangular stone used in the construction of the enclosure wall on the east of Zain-ul-Abidin's mother's tomb (Badshah monument) in the heart of Srinagar. However, as was evident Ghazi Chak proclaimed himself the Sultan of Kashmir with the title of Nasir-ud-din Mohammad Ghazi Shah and thus brought about the end of Shahriri Sultanate.

### **Hafiza Dance**

Folk dance during Mughal rule (1586 AD) was being performed in Mughal Gardens, where the Emperors would

witness the dance including folk dances—in their beautiful gardens. The dancers reciting songs in Persian (which had replaced Sanskrit by then) came to be known as Hafizas. Synonymous with the *Alima* of the early Egyptians, *Hafiz Nagma* as the dance came to be called, was associated with *Sufiana Kalam*. Having received an exacting training in *Sufiana Kalam*, the Hafiza would sing to the accompaniment of Santoor, Saz (the Sitar of the Kashmiri musicians) and Tabla. Until the 30s or so of this century, Kashmiris holidaying on the lakes in houseboats would enjoy Hafiza dances, which had imbibed considerable folk dance elements. The Hafizas would be on hand during wedding celebrations, at the homes or when the wedding processions would be taken out on boats on the Jhelum river.

### **Hafizas**

Class of dancers who were giving their performances in Mughal Gardens before Emperors during Moghal period starting from (1586 A.D). The Hafizas were synonymous with *Alima* of the early Egyptians. Dancers reciting songs in Persian (which had replaced Sanskrit by then) came to be known as Hafizas.

### **Haldhara**

Son of a watchman at Gaurisa temple, Prime Minister of Ananta 1028-1063 A.D. Initiated some reforms, raising of revenues, Royal privilege of assessing and stamping of gold in possession of individuals, Punishment to corrupt officials. Constructed golden temples on the Bank of Jhelum and Sindhu. He developed relationship with Queen Suryamati.

### **Halamatpura**

It is in Uttar Machchipura with five springs near one another. A lingam of stone is in one of these springs which is said to be move by itself round making move from one corner to other in one month.



**Hanjis**

Boat dwellers are an important class in the socio-economic life of Kashmiris. King Parvena Sen introduced boatmen a Hanz in Kashmir from Sangal Dip (modern Singapore) to Kashmir during 6th century A.D. Kalhana says that they were originally inhabitants of the valley who were registered to the manual work, by Aryan settlers. They were known as Nishads before they accepted Islam.

Hanjis have borrowed the pattern of their boats from Noah's arc. They leave permanently in floating houses. Head, Father of the family is an autocrat. They are good carpenters and had a good knowledge of boat craft. There are many sub-clans of Hanji tribe.

- (a) Paddles of Dal Lake—Demb Hanz. They are vegetable growers their boat is called Demovar. They live in small huts.
- (b) Boatman of Wular lake—known as Gari Hanz. They gather singhara nuts in the lake. They live in houses and boats on the banks of this lake.

Hanjis do not marry out of caste who live in a large barges called 'Bahats'.

Another section of Hanjis Dung Hanz, they carry passengers and load from one place to another. Every Dunga Hanjis is a floating house and a hotel miniature. Now they own their own buses and load carriers.

Following are the Sabclns of Hanzis.

*Haka Han* : Who make their livelihood by dredging for draft wood in rivers and bringing it for sale as fuel for winter. They cook their food in earthen utensils.

*Candhaz* or Fishermen : Who do nothing with fish. Mostly settled in the Sopore delta town. They surpass even the Dunghanz in their power of investment.

*Mata Hanjis* : They deal in sale of firewood, bricks and lime they are more rich than other hanjis.

Hanjis do not give education to their children. They are

muscular, hard working and active people. Caste rules are followed strictly. Their marriage expenses are very simple.

### **Haramukh (16903 ft.)**

Stands east of the valley the noble, snow clad peak. According to a local legend as Sir Walter Lawrence puts it "The gleam from the vein of green emerald in the summit of the mountain renders all poisonous snakes harmless". Lakes and lakelets are found in upper valley. The famous Gangabal Lake of this mountain is regarded as sacred by Kashmiri Hindus to the same extent as Hardwar is held in India. Other lakes are 1001 Gudi and Sarbal. They are 12000 ft above sea level. Here also saussurea sacra grows in plenty.

### **Hariparvat**

Three miles from Srinagar. Temple of Sarika Devi one of the 52 pithas is situated. It was a hermitage of Rishi Kasyapa from whom name of Kasyapapura or Kashmir derived.

### **Hariparbat Fort and Palace**

Built by Akbar during his third tour to Kashmir in 1597. Present part is 18th century construction, contains a complex of galleries from which there are superb views over the surrounding countryside. The hill of Hariparbat linked by canal to lake Dal.

### **Hari Singh, Maharaja**

Only son of Raja Sir Amar Singh was born in Sept. 1895 in Dogra family and acceded to the throne on 23rd Sept. 1925 on the death of late Maharaja Pratap Singh. In Jan. 1958 Harisingh was made Hon. Captain and appointed KCIE and KCVO on 17th March 1922. He attended the meeting of Chamber of Princes in Jan. 1926, lease of Gilgit to the British was given during his reign. Just after taking over he announced

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Agricultural reforms, Judicial reforms, land reforms, social reforms, local government, town planning, recognition of double script (Persian and Devnagari), several Industries were encouraged. Praja Sabha was established. Bred movement as Kashmir and cow agitation of Jammu were the important agitations. Quit Kashmir movement was launched.

Sheikh Mohammad Abdullah was arrested on May 20, 1946. 5000 tribesmen had attacked on 25th October 1946. Maharaja Hari Singh signed letter of accession on October 26th, 1946. Maharaja Hari Singh went on voluntary exilement on in June 1949. His son Karan Singh was sworn in on his throne was very fond of polo.

**Hari Singh Rupee**

Rupee coin of Dogras.

**Harkat-ul-Mujahideen**

Foreign mercenary group active in Doda-Chamb areas. Mainly comprising Afghans have taken over temporary hutment built by Gujjars and Backerwals at higher reaches of Doda and Chamba living in them as they are conditioned to endure sub-Zero temperatures because of their Afghanistan background. Militants have made their hideouts there.

**Harsa (1089-1101 A.D.)**

Was a prisoner of Utkarsa, who succeeded to Kalasa, and released after some time later Harsa captured the throne. Utkarsa was imprisoned.

Harsa handsome looking man knew many languages, was poet and singer. He had given a patronage many local and foreign artists when he was prime. Harsa was a many sided and liberal king. He was deeply associated and influenced with people of Karnataka. The new type of coins were introduced during this period. Gold and Silver coin of elephant type, copied from coins of Karnataka. He also inspired many type of fashions. Most popularly hair dressing style of women.



Queen Vasantlekha founded a many mathas and Agraharas at Srinagar and within the Tripureswara temple at the Triphar village. Sunna, was the Chief Minister of Harsa.

Harsa's administrative reforms includes to make himself accessible to commonmen for this he hung up the bells, later it was copied by Mughal Emperor Jahangir.

**Hassan Shah (1472-84 A.D.)** Son of Haidar Shah

Hassan Khan ascended the throne with the title of Sultan Hassan Shah. He appointed an influential noble Aswad Ahmad Yatu (entitled Malik) as his Prime Minister, and with his support he revived the measures of his benevolent grandfather Sultan Zain-ul-Abidin and in token of that retransferred his capital to Nowshera. His secular policy in the beginning of his reign is attested by an inscription in Sharada characters found at village Parepur—a hamlet to the east of Trigam (ancient Trigrami) in the valley of Lolab. In the inscription king Hassan has been addressed as Maharaja—the great king and titled as *Paramabhattacharya* (great among the wise) and *Devamathna* (godly). Even though he was powerless and was completely dominated by his wife and the nobles, yet he devoted himself to the building of numerous buildings and edifices. He also rebuilt Jama Masjid and Shah-i-Hamadan Mosque (Khanqah-i-Maulla) which were burnt. His queen also built a mosque probably with a thousand doors. He was a musician par excellence and his contemporary historian, Shrivara was bestowed upon with lavish gifts as he was an accomplished musician court-poet, chronicler and was well versed in Sanskrit, Persian and Arabic languages.

These liberal measures of the king and of his Prime Minister Malik Ahmad were opposed by other nobles who invited Behram Khan, the king's uncle to invade the land and secure the throne for himself. In the battle at Dulipora (modern village Doolipora) on the left bank of the Dangerwari stream on way to Sopore, Behram Khan was defeated, imprisoned, blinded and then died.

The peaceful reign was disturbed with the growing feud among the nobles of the king. His chief minister Malik Ahmad was very powerful and obtained further strength by arranging matrimonial alliances with the persons who commanded positions. He married his adopted son, Tazi Bhat, one of the trusted commanders of the Sultan with the daughter of the Commander-in-Chief, Jahangir Magre.

Fath Khan, son of the Sultan's another uncle, late Adam Khan, was a strong claimant for the throne. He had taken refuge with Tatar Khan, uncle of Sultan Bahlol Lodi of Delhi (1451-1489). He at that time was the Governor of Punjab. In order to curb Tatar Khan's ambition to invade Jammu and then the valley with the aim of installing Fath Khan on the throne, Sultan's army was sent to Sialkot—the chief town of Tatar Khan. The commander, Tazi Bhat led the army from Kashmir and was joined by the Raja of Jammu. Both gave a tough fight to the forces of Tatar Khan. The Lodi Governor was defeated and the town of Sialkot was sacked. Tazi Bhat did not capture Fath Khan and thus allowed the forces of disruption to continue. The victory of Tazi Bhat raised his prestige both in the eyes of the king and the masses. He was appointed as the guardian of the eldest son of Sultan Muhammad Khan, and the other son of the Prime Minister, Nauroz was appointed as the guardian of his second son Hassan Khan.

In India, the Sayyids were annihilated as a result of revolts and plots hatched by the nobles against them. This resulted in laying out the foundation of Lodi dynasty in India of which Bahlol Lodi was the first independent ruler. Kashmir too was no exception. Here Sayyids had become a riotous group and were no more religious people. On the advice of Tazi Bhat, the king turned them out and confiscated their property. The Sultan was convinced of the open revolt of the Sayyids and did not even mind the resentment of his father-in-law, Sayyid Mirak Hassan Baihaqi who was at that time their leader. It was during this time that the king, free from the external and internal troubles, paid attention towards the implementation of constructive schemes and erection of secular and religious edifices.

The departure of Sayyids from the valley was not liked by Nauroz, the step brother of Tazi Bhat. His arguments poisoned the ears of his father, Malik Ahmed and he took away the guardianship of prince Muhammad from Tazi Bhat and transferred it to his son Nauroz. Tazi Bhat's success in some hazardous campaigns further increased the feud between him and Malik Ahmad. Ignoring the national interests Malik Ahmad prevailed upon the Sultan to recall Sayyids. The Sultan was further pressurised by his own queen Hayat Khatun to take this step. The king yielded. However, on their return, the Sayyids captured power and then did away with Tazi Bhat against the wishes of the majority of the people. They also afterwards put Malik Ahmad to death. In his absence, captivated by the wife as he was, the king appointed his father-in-law, Sayyid Mirak Hassan Baihaqi as his Prime Minister. Under his leadership the Sayyids turned bloody and unscrupulous tyrants. The people were reduced to a state of abject misery. The officers of the state considered accepting bribes as a virtue, to oppress the subjects as wisdom and addiction to women as happiness.

The king died in 1484. Before his death, he had requested his father-in-law, the Prime Minister of the land to instal his uncle's son Fath Khan on the throne but the Sayyid did not act upon it. After the death of Hassan Shah, he placed his minor son Muhammad born from his own daughter, on the throne of Kashmir. The unilateral action on the part of the Sayyid sowed the seeds of disintegration, dynastic feuds, intrigues and anarchy which hastened the collapse of Kashmir Sultanate. The two rival princes changed the throne of Kashmir at frequent intervals. Muhammad was perhaps the only king in the history known to have lost the throne thrice but managed to regain it only with the support and favour of the nobles who at every stage used him as a pawn.

### **Hasain Shah Chak (1562-69)**

Hasain Shah Chak ascended the throne with the title of Muhammad Nasir-ud-din Hasain Ghazi. He could not get



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peace at home. His own son joined hands against him with Ahmad Khan, the son of the former king Ghazi Shah. They were supported by Sultan's well-known rebel chief, Khan-i-Zaman. Sultan's ring of spies headed by his chief body-guard foiled the conspiracy. The rebel chief was hanged, Ahmad Khan's eyes were gouged out and his own body-guard chief, Masud Nayak, was suitably rewarded.

Akbar again made an attempt to set right the rule of law in the troubled State. He sent in 1568 his two envoys, Mir Muquim and Mir Yakub to the court of Sultan. They were well received at Srinagar and were given all the comforts required for their stay in the valley. The peace was again disturbed due to dispute that arose among the intemperable but prominent Mullas of the two groups of Shias and Sunnies. This led to the execution of one of the Shia leaders—Yusuf Yander. Akbar's envoy, Mir Muquim expressed his resentment as he was a zealous Shia himself. Soon after the envoys left Kashmir and on their departure were given many presents. The king also sent his daughter for the marriage of emperor's son Salim. In the meantime. Akbar was informed about the involvement and conduct of his envoys in the valley. He hanged them after their return and also returned the presents along with the Sultan's daughter back to Srinagar. Shocked at this insult, the Sultan followed the footsteps of his predecessor in abdicating the throne in favour of his brother in the year 1569.

**Hateun**

Coin of Hundreder called *hateun*. Four Funtshu (twenty four) makes one Hateun (Hundreder). Ten hundreders made one saaseun or a Thousander.

**Hazratbal Shrine**

Popularly known as Assar-e-sharief on western banks of Dal Lake has been a spiritual religious centre for Kashmiri Muslims and revered holy place for their coreligionists elsewhere in the world ever since the holy relic of Prophet

Mohammad was brought and placed there at the end of 17th century.

The holy relic of the Prophet Mohammad, which was brought to India by Syed Abdullah, one of the descendants of Hazrat Imam Hussain, who had inherited the holy relic from his forefathers, in 1634.

The Mughal emperor of the times, Aurangzeb, first took it from Noor-ud-din and wanted to place it at Ajmer. The trader died of shock. But the emperor also changed his mind and sent the holy relic to Kashmir, the home of Noor-ud-din in the hands of the Khawja in April 1700.

The holy relic which was first kept at the shrine of Naqashband in Srinagar as per the directives of then Pathan Governor Mir Fazil Khan, was shifted to Baghisadiq Khan, as Hazratbal was known in those days, because the first place could not accommodate the huge crowds of devotees who thronged to see the relic.

In December, 1963, the holy relic was removed from its place and the whole Kashmir rose in anger. Entire Valley was shaken and ultimately when it was found, Mr. Ghulam Nabi Hagroo, a leading advocate and also one of the witnesses of the historic moments of its identification, recalled that the then Prime Minister of the State Shamas-ud-din fainted. But everyone heaved a sigh of relief when the relic was stated to be original by the religious scholars.

The recovery of the holy relic saw major political changes in Kashmir including the formal revival of the plebiscite movement led by Sheikh Mohammad Abdullah, who was released in March 1964 after 11 years of detention.

It was the Sheikh, who in early 1970s, took over as the chief custodian of the shrine and decided to have a grand mosque-cum-shrine in place of old Mughal structure, where the holy relic was kept. Hazratbal shrine has been the most important centre of Kashmir's religious and political activities. It was from the pulpits of the shrine that the slogan of "seces-

sion of Kashmir from India" was raised by Sheikh Abdullah and after more than three decades it was the same place which witnessed major separatist groups joining hands to launch "Hurriyat Conference".

While the politicians like Sheikh Abdullah used its pulpits for political activities, the workmen-artisans, craftsmen. who holidayed on Fridays after offering prayers spent their day on the banks of the lake, drawing spiritual solace.

### **Hemis Festival**

Is a annual colourful festival of Laddakh falling on the full moon according to the Tibetan calendar. It is being celebrated at the Hemis Gampa the largest Buddhist monastery in Laddakh. Lamas are the major spectators. They wore their traditional garb, a robe of thick real woollen material covering them from the neck downwards. The master of ceremony not been his holiness Kaushak Bakuala the need lama of the yellow sect. Laddakh dances and drums, conches, pipes and occasional clappings and shouting are the main features of the festival. Each small act represents the victory of good over evil.

### **Hemis Gompa**

Is one of the largest Buddhist monasteries in Laddakh. It witnesses the Hemis festival, colourful festival every year. It is a monastery of red lamas twenty four miles north of Leh.

### **Himal and Nagraya**

Folk tale of Kashmir, the story of childless poor couple. In which husband was going to Raja's bounty to receive the gift which Raja was distributing to poor people. On the way to his journey he slept under the tree, when he awoke he found snake into his sack. He returned home, when his wife opened the luggage found little child. They called him Nagraya.

### **Hindus**

The Hindu population consisted of Pandits and the micro-



scopic business community of *Bhoras*. There were about 7000 Hindus in the beginning of the Sikh rule. Of these nearly 4000 lived in the city alone and the rest were scattered in the villages. But the Sikh rule induced Pandit families, which had migrated outside during the oppressive Afghan rule, to come back. It is said that 400 families of Pandits returned from Deccan (India). By the end of the year 1835, whereas on the whole population of the valley decreased, their number increased to to about 30,000.

"The Hindus regard all Kashmir as holy land. Forty five places are dedicated to Maha dev and sixty-four to Bishnu, three to Brahma and twenty-two to Durga. In seven hundred places there are carved figures of snakes, which they worship."

There were five principal deities which were worshipped by the Hindus. These were Shiva, Surya, Ganapati, Bhawani and Vishnu. The votaries of Shiva were more numerous than those of the rest put together. Those who worshipped all these deities were called *Bhagvat*.

The votaries of Shiva were distinguished by the horizontal mark of *Kessar* on their forehead whereas the votaries of Vishnu marked their forehead vertically.

During the Afghan rule their religious buildings were neglected. Many were already converted into Muslim places of worship and in certain cases there was no provision for their maintenance. But after the establishment of Sikh rule the Hindu places of worship came to be properly maintained and decorated.

### **Hizbul-Mujahideen**

It was founded in late 1988 by the sympathizers of the Jamaat-e-Islami. The Hizb soon become the most powerful militant outfit because of the whole-hearted support of the revivalist fundamentalists dominating the politics of the valley.

The chief of this outfit is Sayeed Salahuddin. Though it claims to be bigger than JKLF, this is doubtful. Having its base in POK, most of its active members are Pakistan trained

and have the best weaponry. They claim to have missiles and mines.

The Hizb has a well organised propaganda machinery and publishes two monthly journals: *Hijrat* (Urdu) and *Voice of Kashmir* (English). They claim to be running a low-power radio station named 'Sada-i-Hurriyat-i-Kashmir (The voice of freedom for Kashmir), broadcasting programmes four times a day, each of one and a half hour duration.

### Hokarsar

A vast swamp about 25 km away from Srinagar on the road to Baramulla near Hanjik Karewa is the best resting place for migratory ducks, and other birds coming to Kashmir in winter from Siberia and central Asia. The swamp is only useful as a game garden. Its water is clear.

### Holy Spring at Village Kot

The Hindus considered the spring of village Kot as sacred because water appeared and disappeared twice a day. This phenomenon was attributed to some mysterious power. On the 15th of month of *Har*, the day of *No Roz*, the new year's day, people assembled there to witness the appearance of water. They prayed by holding in their hands, the feathers of peacock. On seeing the rise of water they began exclaiming *Sondhi Sondhi* (it appears). They filled their brass *lotas* (water-jug) with water, drank it, performed their ablutions and returned home in the evening.

### Honk

The male shoveller (*Spatula clypeota*), Kashmiri *honk*, has a bright green head. The underparts are whitish, the black bill is like a spade with its edges resembling a sieve which it uses in sifting mud. The female is mottled in dark and light brown with a tawny hue.

### Horticulture

Was improved by French experts. From 1856 when  
CC-0. Kashmir Treasures Collection at Srinagar.

French agents were in Kashmir for purchase of shawls. One of these agents Mr. Dauvergue who stayed from 1865-1882 observing the grape vines growing wild in the valley, conceived the idea of making wine for his own consumption. News of his experiment reached to Maharaja Ranbir Singh. The French man explained need to improve the quality of wines and import of better quality from Europe.

Mr. Ermens and two other experts of horticulture were approached, they came Kashmir, studied the soil, climate, rainfall and other conditions prevailing in the state. They also brought some plants and planted at Chashma Shahi, in 1875, thus the Horticulture was started. One of the experts Mr. M. Bouley retired Mr M. Peychand continued work alone with the help of Sirdar Hoop Singh then governor of the state he collected 24000 wild fruit stocks and this was the beginning of Nursery, which has proved of incalculable benefit to the state.

### Hoshiar Singh, Major

*Param Vir Chakra—Shakargarh—15-17 Dec. 1971*

The road from Pathankot to Jammu, running as close as nineteen kilometres to the India-Pakistan border, had to be protected. This was an important life-line to Jammu and Kashmir. It had to remain secure.

Pakistan had already fortified the area. They had built bunkers and dug deep ditches to catch tanks. They had placed their own tanks and guns in well-concealed and protected positions. They had laid mines in three continuous deep belts. It seemed certain that Pakistan wanted to cut the Pathankot-Jammu road. They wanted to isolate Jammu and Kashmir.

To prevent this, our troops had to march into 900 square-kilometre area of the Shakargarh bulge which was opposite the Pathankot-Jammu road. This was done on the night of 5-6 December 1971.

Our troops, supported by tanks and heavy guns, made a number of advances. In spite of all the difficulties, they reached



the Bein river on 12th December and the Basantar river on 15th December.

The 3rd Battalion of Grenadiers was ordered to establish a position across the Basantar river. Major Hoshiar Singh, who belonged to the same Battalion, was asked to capture a Pakistani position at Jarpal. This was a well-fortified Pakistani position and was held in strength. No wonder, Hoshiar Singh's men had to face constant fire from Pakistani medium machine guns. There was death all around.

Unconcerned and fearless, Hoshir Singh led the attack himself. He urged his men to fight bravely. The brave die but once, he told his men. They had to fight. They had to win. His men obtained courage from their leader. They succeeded in capturing their objective after a fierce hand-to-hand combat. This was on 15th December. But the story did not end there.

The Pakistan Army returned with renewed vigour. They made three attacks on 16th December. Pakistani tanks came twice.

Hoshiar Singh and his men were again put to a severe test. Hoshiar Singh went from trench to trench to give courage to his men. He asked his men to stand fast. They had to fight with all their might. Hoshiar Singh's leadership succeeded. All the Pakistani attacks were beaten.

But, the trouble was not over. On 17th December, another Pakistani attack, supported by heavy guns, was made.

Though Hoshiar Singh had been seriously wounded, he again went from trench to trench to talk to his men. Many a time he was exposed to enemy firing. But, his personal safety did not worry him. He gave heart to his men. Under no circumstances could they give in. They had to win.

Another misfortune overtook these gallant men. A Pakistani shell landed near our medium machine gun post. The gun-men were wounded. Hoshiar Singh knew how important it was to keep the machine gun working.

Ignoring his own wounds and pain. Hoshiar Singh

started working the machine gun himself. He killed many of the enemy. At last his determination, persistence and courage won the day. The Pakistanis withdrew. They left behind 85 dead including their Commanding Officer and three other officers.

Hoshiar Singh had won. But, he was in pain. With the loss of blood, he felt weak. Nevertheless, he refused to leave his brave fighters. His tremendous will had conquered his pain. He stayed with his men till the cease-fire.

Major Hoshiar Singh was awarded the Param Vir Chakra.

### Huen Tsiang

Chinese great master of law came in search of further knowledge in 631 A.D. in 631 A.D. He stayed in valley for two years. He was received with great pomp, and whole court of the king came out in person to receive him in palace. In Kashmir he found more than 5000 monks residing in religious institutions. He has written a very picturesque description of this arial paradise.

### Huns

Started their raids at western parts of the Gupta dominion on Kashmir in first half of the sixth century. Vasukula's son Mihira Kula the Indian Nero came to power in about 575 A.D. Mihirakula was cruel ruler, taking fiendish delight in acts of brutality. After Mihirakula's suicidal death his son Baka Kalhana, succeeded him and next four kings were Kastinanda, Vasananda, Nara II and Aksha. Aksha found Akshavala now a days it is called Achabala, Gopaditya, Gokarna or Narendraditya mentioned in Kalhana's *Rajatarangini*.

Huns founded Shiva shrines in Kashmir :—

	<i>Town</i>	<i>Shrine</i>
(1) Mihirakula	Mihirapur	Shivashrine
(2) Daka	Canal also built	Bakesa
(3) Akshvala	Achabal lake	

- |                   |              |
|-------------------|--------------|
| (4) Gopaditya     | Jyesteshwara |
| (5) Gokarna       | Gokarnesa    |
| (6) Narendraditya | Ugresa       |

### **Ibrahim Shah (1528-29 A.D.)**

Ibrahim Khan ascended the throne with the title of Ibrahim Shah I. Babar had by this time successfully laid the foundation of Mughal empire in India after his brilliant victory against Ibrahim Lodi at Panipat in 1526. Abdul Magre who was in Jammu at that time, obtained some help from Babar and invaded Kashmir. He defeated bitterly his chief rival Kachi Chak who was compelled to leave the country. Ibrahim Shah was dethroned and in place Nazuk Khan, the only surviving son of late Fath Shah was installed on the throne.

### **Ibrahim Shah II (1540 A.D.)**

Ibrahim Shah II was destined to be on the throne for a very limited period. The Sunnies led by Magre nobles rose in an open revolt against Kachi Chak and they approached Mirza Haidar Dughlat for help in their drive to rout Kachi Chak. Kachi Chak also on his part approached Sher Shah Suri who had already driven Humayun out of India in May 1540. Mirza Dughlat reached Kashmir and occupied it in November 1540. Kachi Chak was dislodged and forced to leave the valley. Ibrahim Shah II was deposed and in his place Nazuk Shah was placed on the throne for the second time.

### **Ikhwan-UI-Muslimeen**

Splitted part of JKLF founded on May 14, 1991 by JKLF leader Hilal Ahmed Beg. The assumption of new name is a pointer to the Islamisation drive among the pro-Pakistani outfits.

### **Indo Pak War '65**

In 1949, just two years after Pakistan was formed, the first Prime Minister of India, Jawaharlal Nehru, offered to sign



a "No-War" pact with Pakistan. But Pakistan did not accept this.

On the contrary, Pakistan made friends with the United States of America to obtain American arms and weapons. We had fears that these American arms would be used against India. These fears turned out to be correct.

Pakistan joined a number of military treaties which were not in the interest of India. India protested. Pakistan ignored this.

Pakistan was brought under military rule in 1958. The military rulers of Pakistan threatened India.

After the India-China border conflict in 1962, Pakistan made friends with China. The intention was to hurt India.

Finally, in April 1965, Pakistan attacked India in the Rann of Kutch. American tanks and weapons were used against India.

When the fighting in the Rann of Kutch stopped, Pakistan started trouble in Kashmir.

Thousands of Pakistani agents, dressed as civilians, were sent secretly to Kashmir to create trouble, break roads, blow up bridges, cut off communications and kill people. These agents were arrested.

Pakistan then attacked Chhamb in the Jammu region on Ist September 1965. Four days later, Pakistan Air Force planes bombed Indian military positions near Amritsar.

Prime Minister Lal Bahadur Shastri ordered our Army to cross the India-Pakistan border for the defence of the nation.

Fighting broke out at several places across the border. Pakistan lost heavily.

This India-Pakistan war ended at 3.30 a. m. on 23 September 1965.

As always, our soldiers fought with outstanding valour. Two Param Vir Chakras were won.

**Indo-Pak War 1971**

There was trouble inside Pakistan and the political unrest could not be controlled. Elections were held in Pakistan in December 1970. The results of these elections brought the Eastern and Western wings of Pakistan in conflict.

East Pakistan was in revolt. The Pakistan Army was ordered to crush the revolt. Hundreds and thousands of Bengalis in East Pakistan were killed by the Army on 25 March 1971 and later.

The East Bengalis fled in terror. They came to India for refuge. India was flooded with these refugees. Their number eventually rose to 10,000,000.

India could not bear the financial burden of these refugees. Besides, there was fear that serious law and order problems would arise.

Meanwhile, the elected political representatives of East Pakistan declared the formation of the Republic of Bangladesh on 17 April 1971. An independent Provisional Government of Bangladesh was formed and a new military force, known as Mukti Bahini, was raised.

The Pakistan Army became more and more aggressive. There were a number of border firings and clashes between India and Pakistan.

By October 1971, Pakistan has increased its military strength. In November there was a serious border clash between India and Pakistan on the eastern side.

Finally, at 5.47 p.m. on 3 December 1971, the Pakistan Air Force attacked a number of airfields and military positions in the western parts of India.

Prime Minister, Mrs. Indira Gandhi, speaking to the nation that day, said: "Today the war in Bangladesh has become a war on India... We have no other option but to put our country on a war footing...."

On 6th December India recognized the "Gana Prajatantric Bangladesh". A Joint Command of the Indian and Bangladesh forces in the Eastern Sector was set up.

The war lasted fourteen days. At the end, a new nation, Bangladesh, had appeared on the map of the sub-continent.

At 4.31 p.m. on 16 December 1971, the Pakistani forces in the Eastern Sector surrendered unconditionally. Seventy five thousand officers and soldiers of Pakistan laid down their arms. They were taken prisoners.

A day later, India, on its own, declared a cease-fire on the Western front. India did not want to continue the war. The war ended at 8 p.m. on 17 December.

The Indian armed forces had scored a brilliant victory with remarkable speed.

During the war our soldiers fought with conspicuous bravery. Four Param Vir Chakras were won. For the first time a Param Vir Chakra was won by an Indian Air Force officer.

### **Industries (Large and Medium)**

There are no large industries in the State. However, 31 units exist under the medium sector. Of these HMT watch factory and Indian Telephone Industry are in the central Sector. One unit has been set up in the Joint Sector. The other units are either in the State Public Sector or in the Private Sector. The J & K State Industrial Development Corporation Ltd. (SIDCO) has been set up as model agency for promotion and development of large and medium industries and charged with responsibility of :

- (a) Provision of infrastructure.
- (b) Entrepreneurship development.
- (c) Preparation of project report and identification of entrepreneurship.
- (d) Development of technical and professional manpower,
- (e) Provision of common facilities.
- (f) Term finance and seed finance assistance.
- (g) Assistance in the matter of obtaining licence, clearance, technical assistance and monitoring the growth of ancillary units.



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- (h) Arranging technology transfers and providing services e.g. raw-material supply and marketing support, particularly in electronics and precision engineering industries.

Some of important projects which have recently come up are :

- (a) Himalayan Wool Combers at Jammu, the only wool combing unit in the Public Sector in this country.
- (b) Tawi Scooter Projects at Jammu in collaboration with M/S Scooter India Ltd.
- (c) A Joinery unit at Jammu with a capacity of 10,000 shutters.
- (d) An export oriented Silk Weaving Factory at Rajbagh, Srinagar.
- (e) Expansion in spindleage of Govt. Spinning Mills Nowshehra and Bemina Woollen Mills, Bemina.

Large Industrial Estates at Bari Brahmna, Rangreth, Khonmuh, Deabgh, Letpora, Shalteng, Udhampur, Kupwara, Doda, Rajouri and Kondbal have been planned at a cost of Rs. 7.69 crores approximately. Feasibility of establishing units of Walkie-Talkie, Electronic Watch, Printed Circuit Board (PCB), TV, Tape Recorders, Calculators, Loud Speakers, Radios, Briquetting Photo-chemicals and Liquid Emission Diodes (LED) has been identified and the units are at varying stages of implementation.

### **Inquilabi National Conference**

The Party was formed in Dec. 78 as a result of differences between Sheikh and Mirza Afzal Beg. Sheikh alleged that Mirza Afzal Beg was carrying antiparty activities. Mirza Afzal Beg left the party and formed a new party named Inquilabi National Conference. The aim of the party was to oppose the Sheikh and National Conference. Before his death, Mirza Afzal Beg joined hands with the National Conference Party once again. Some of its leaders and workers have recently

joined the National Conference. The existence of the party is insignificant from the point of view of State Politics.

### **Instrument of Accession (26.10.1947)**

Whereas Independence Act 1947 provides that as from the 15th day of August 1947 there shall be set up an independent Dominion known as India and that the Government of India Act, 1935 shall with such omissions, additions, adaptations and modifications as the Governor General may by order specify be applicable to the Dominion of India. And whereas the Government of India Act 1935 as so adopted by the Governor General provides that an Indian State may accede to the Dominion of India by an Instrument of Accession executed by the ruler thereof.

Now, therefore, I Shriman Inder Mahinder Rajeshwar Maharajadhiraj Shri Hari Singh Ji, Jammu and Kashmir, Naresh Tatha Tibbet adi Deshadipathi, Ruler of Jammu Kashmir State, in the exercise of my sovereignty in and over my said State do hereby execute this my Instrument of Accession and

1. I hereby declare that I accede to the Dominion of India, the Dominion Legislature, the Federal Court and any other Dominion Authority established for purpose of the Dominion, shall by virtue of this my Instrument of Accession but subject always to the terms thereof for the purposes only of the Dominion, exercise in relation to the State of Jammu and Kashmir (hereafter referred to as 'this State') such functions as may be vested in them by or under the Government of India Act 1935 as in force in the Dominion of India on the 15th day of August 1947 (which Act as in force is hereafter referred to as 'the Act').

2. I hereby assume the obligation of ensuring that due effect is given to provisions of the Act within the State so far as they are applicable therein by virtue of my Instrument of Accession.

3. I accept the matters specified in the Schedule hereto as the matters with respect to which the Dominion Legislature may make law for the State.

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4. I hereby declare that I accede to the Dominion of India on the assurance that if an agreement is made between the Governor General and the Ruler of this State whereby any functions in relation to the administration in this State of any law of the Dominion Legislature shall be exercised by the Ruler of this State then any such agreement shall be deemed to form part of this Instrument and shall be construed and have effect accordingly.

5. The terms of this my Instrument of Accession shall not be varied by any amendment of this Act or the Indian Independence Act 1947 unless such amendment is accepted by me by Instrument supplementary to this Instrument.

6. Nothing in this Instrument shall empower the Dominion Legislature to make any law for this State authorising the compulsory acquisition of land for any purpose but I hereby undertake that should the Dominion for the purpose of a Dominion law which applies in this State deem it necessary to acquire any land. I will at their request acquire the land at their expense or if the land belongs to me confer it to them on such terms as may be agreed or in default of agreement determined by an arbitrator to be appointed by the Chief Justice of India.

7. Nothing in this Instrument shall be deemed to commit in any way to acceptance of any future Constitution of India or to fetter any discretion to enter into agreement with the Government of India under any such future Constitution.

8. Nothing in this Instrument affects the continuance of my sovereignty in or over this State save as provided by or under this agreement the exercise of any powers, authority and right now enjoyed by me as Ruler of this State or the validity of any law at present in force in the State.

9. I hereby declare that I execute this Instrument on behalf of this State and that any reference in this instrument to me or the Ruler of this State is to be construed as including a reference to my heirs and successors.



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Govern under my hand this 26th day of October 1947.

Hari Singh

Maharajadhiraj of Jammu and Kashmir

Acceptance

I do hereby accept the Instrument of Accession.

Mountbatten of Burma

Date 27.10.1947

Governor General of India

**Integrated Watershed Development Project (Hills)**

Aided by World Bank, with the outlay of Rs. 3.74 crores, for the highly degraded watersheds Devak and Ramkot. This will be an ambitious experiment to restore degraded land to its productive and protective health.

**Inter-Services Intelligence**

Of Pakistan which has set up 94 camps, 61 in Pak and 33 in POK for terrorists. The agency's main task is to motivate and organise Kashmiri youths for terrorist activities in valley. It also planned an attempt to infiltrate the Doda and Kishtwar Area of Jammu with mercenaries. BSF intelligence network says that as may as 4500 youths are trained and waiting across the border for an opportunity to infiltrate into the valley. List of training camps is also mentioned in BSF report.

**Ismail Shah (1538-40 A.D.)**

Ismail Shah ascended the throne with the title of Sultan Ismail Shah I. In his brief reign, the people were fed up with the policy of Kachi Chak who was the virtual ruler. Being a Shia and the follower of Mir Shamas-ud-din Iraqi, he forced the Sunnis and also Hindus to adopt Shia-Nurbakhshiya form of religion. The result was an open revolt against his intolerant religious policy. In the meantime the Sultan died and was succeeded by his son Ibrahim Shah.

108 *The Heritage of Kashmir***Jahangir (1605-1627)**

Succeeded his father. He was fallen in love with the natural beauty Queen of Kashmir since he visited 1589. He was a man of scholarly habits. He described Kashmir as garden of eternal spring in his books. Last governor of Akbar, Mirza Ali Akbar continued for three years he was followed by Hashim Khan (1609-12), Sardar Khan (1621-13), Ahmed Beg (1615-18), Dilawar Khan (1618-20), Iradat Khan (1613-15) and Itquad Khan (1622-33). In 1615 an epidemic plague was broke out in a virulent form. Dillawar Khan's governorship was famous conquest of Kashmir and laying out of Gardens and building of palaces and pavilions of Shalimar Bagh, Nishat Bagh, Verinag and Achbal Garden at Dal Lake. Charchinari, Chashme Shahi, Pather masjid were built by Jahangir and Nurjahan.

Itquad Khan was a cruel governor, he was on the chair for 11 years. Jahangir and Nur Jahan were paying visit during summers. Visited last in 1627, and died on 7th November, 1627. At the time of his death he desired as his last wish Kashmir only.

**Jama Masjid**

Ancient name is Jami Masjid, near Mukhdum Sahib with tall pyramid shaped Pagoda type towers. This mosque is the most impressive architectural specimen of Kashmir in wood. It is also typical of Kashmir's mosque architecture. The Jami Masjid was originally founded by Sultan Sikandar (1393-94) and was subsequently enlarged by his son Zainul-Abidin (1420-70). It was thrice burnt down and thrice rebuilt—once in the fifteenth century and twice in the seventeenth.

In general plan, the mosque contains the usual features of the Muslim mosque. Its square court of about 73 m. is surrounded on all sides by wide colonnades. Externally, it measures about 87 m. each side. In the upper portions of the lofty exterior wall of the whole building, small arched openings are provided, while in the middle of each side is set

a spacious hall, the largest on the west constituting the main sanctuary. These four halls, square in plan, consist of cubical chambers covered with pyramidal roofs crowned with lofty spires above. There are open pavilions between the roof of the hall and the base of the spires, which were intended to serve as a place for the call to prayers. These are remarkable for their fine proportions and impressive grandeur.

The lofty 370 pillars that form its aisles and cloister are each made out of a single log of *deodar* trunk. They vary from 7.5 m. to 15 m. in height and invest the whole interior with great dignity. Mosque suffered damage after fire in 1479, 1674. In 1841 in the reign of Maharaja Shersingh it was rebuilt.

### **Jamat-e-Islami (JEI)**

The party was formed in Aug 1941 in India and extended its activities to the State of Jammu and Kashmir in 1945. After the partition in 1947, the Jammu and Kashmir Unit became independent. The Party has been able to win sympathisers from a large section of the Muslim population in Baramulla, Sopore, Anantnag, Kupwara and Srinagar. It is a religious party and its aim is to create greater unity amongst Muslims in Jammu and Kashmir. The Party has some influence in the valley particularly in areas of Baramulla and Sopore, in addition to some localities of Srinagar.

### **Jamiat-ul-mujahideen**

Headed by Nasir-ul-Islam, this organisation was formed in 1990. They are basically disgruntled members of Hizbul-Mujahideen, who did not want to take orders from the Jamaat-e-Islami. They receive their funds from Pakistan and want Kashmir to be part of Pakistan.

### **Jamait-Ul-Tulba (JUT)**

The Youth Wing of Jamait-e-Islami came into prominence four years back. It continues to propagate that the Kashmir



Issue has not been solved. It has also given call for Iranian type of revolution in Jammu and Kashmir. The Party has strong influence among the students organisations of Islamic College, Kashmir University, Regional Engineering College, Kashmir Medical College, Baramulla Higher Secondary School and Sopore Higher Secondary School. Sheikh Tajamal Islam is the President of this party. has also launched anti-communist campaign in the Valley. It has staged a series of Anti-Soviet demonstrations to condemn the Russian action in Afghanistan and exhorted its workers to sacrifice to uphold the supremacy of religion in the Valley. The Party is communal with pro-Pakistan leanings and openly indulges in anti-India propaganda. The Party played an important role in staging Anantnag Anti-Liquor Agitation during 1982.

### Jammu

Ancient name is Jamboo. It was inhabited by numerous tribes and communities. The political history of Jammu is mainly the story of rise of Dogra rulers. Their recorded family traditions take this line back to the history past and make it descend from the divine Brahma himself through Ikshvaku Ramchandra and Jambulochan who is said to have founded the city of Jambu or Jammu. The early history of the state is shrouded in mystery of confusing tradition. According to vanshavali the first Raja named Agnigir, is said to have been a brother or kinsman of Agnibar the Raja of Ayudhia. He came to Puniab by way of Nagarkot and after crossing Ravi, settled at Purol, near Kalhua. His son Vayusrava, added to his territory the country of the outer hills of as far west as the Jammu Tawi. The fifth ruler after him was Agnigarbh, who had eighteen sons, of whom the eldest two were Bahulochan and Jambulochan, Bahulochan succeeded his father and founded Bahu part. In an effort to extend his territory in battle with Chandrabas of Madradesha.

Bahulochan was succeeded by his brother Jambulochan. The later defeated and killed the Raja of Madradesha and founded Jambu or Jammu town on a spot atop a hill where he

had once seen a deer and lion drinking water together from a tank. He made it his capital. From earlier records it is said that the city was found in 9th or 10th century.

According to *Tarikh-i-Kashmir* by Azmi a work of 17th century Raja of Jammu is referred to the town is spoken of as about five hundred years old. River Tawi flows in the east and Jhelum in the west, Chenab flows in to the plains near the town Akhnoor through parts of the Jammu district before entering to the plains of Punjab. It occupied an area of 260,89.4 km. The district is rich in minerals like sapphire mines, some precious stones like beryl and aquamarine, coal gem stones, gypsum, clay, copper, bauxite and iron ore are among the minerals found in the district.

Formerly a province occupying upper valley of Chenab river on the bank of Tawi river as south of Srinagar, winter capital of state has a large part and large palace of Rajput Rajas, was seat of Rajput Dynasty later acquired by Sikhs. This is a home of Dogras, a hardy people divided into several states and sects, both Hindu and Muslims. They dress in a short coat or freely flowing shirt with Payjamas, women wears tight Kurta, Jumper with Payjamas and Shawl or duppatta. Brahmins occupied Agriculture. Rajputs believe in a Biradari system. Khattris, Mahajans, are also the class there. There is a class of Harijans called Meghs, Chamias, and Doombs.

The inhabitants of the region of the middle mountains are a virile and active people called Paharis. Another Hill people are Gujjars. They are said to be migrated from Rajasthan and adopted Muslim faith. Bikrami, Holi, Lohri, Shivaratri, Chaitra Chaudashi are the main festivals of the region. Vaishno Devi Shrine is situated about 54 km from Jammu city. This Shrine is crowded during Navaratri festivals. Tilhar is also interesting festival of Jammu district. Jammu region is famous for fairs and Melas. Several saint martyrs shrines, Samadhis, like Baba Chambiyal shrine are there. An imposing Gurduara-cum-Samadhi of Banda Bahadur lies at village.

Jammu has a good tradition of secularism. Hindus, Muslims, Sikh live in the province and participate in each others' festivals.

Jain temple in Jammu containing 1100 year old images of lord Mahavira. Makhara of Pir Roshan Shah Wali situated in the vicinity of the Big Raghunath temple.

### **Jammu and Kashmir Disturbed Area Act, 1990**

Deals with increased activities of the separatist militants in the state. According to act Pramulgated on July 5, 1990 Anant Nag, Baramullah, Budgam, Kupwara, Pulwama and Srinagar and areas falling within 20 km of the line of actual control in the district of Rajouri and Poonch came under the preview of the act.

### **Jammu and Kashmir Legislature (Delegation of Powers) Bill**

Passed on 14 July 1992. Under the provisions of the bill, legislative powers of the Jammu and Kashmir legislature would be delegated to the President. The act includes Jammu and Kashmir Disturbed Area Act and Jammu and Kashmir Public Safety Act which would have otherwise expired by July 17, 1992.

### **Jammu and Kashmir Liberation Front (JKLF)**

It is the oldest militant organisation, established in 1966 by Maqbool Butt, who was sentenced to death in 1984 for murder. At present headed by Javed Mir, JKLF has militants like Hamid Shaikh and Yaseen who were exchanged for Rubia Sayeed.

Due to the arrest of its prominent leaders, the JKLF is experiencing a leadership crisis but its numerical strength has not decreased. The group has a strong base in down-town Srinagar and other urban areas.



Jammu and Kashmir Muslim Mujahideen formed on Jan. 21, 1993 by Ashan Dar chief commander of Hiz-bul Mujahideen, with the aim to fight for the liberation of Kashmir from Indian occupation.

### **Jammu and Kashmir National Conference**

Formed in a session of Muslim Conference in June 1938 came into existence in October 1939. First session of National Conference passed a resolution on the National demand. Resolution demanded responsible government. In 1944 it adopted New-Kashmir plan which covered agriculture. Industry transport, distribution,.....services currency and finance. Sheikh Abdullah had been the President of National Conference till his death. Now Dr. Farooq Abdullah is the President of the party. Farooq Abdullah also remained chief minister for twice during 1982-84, November 1986—Jan. 1990.

### **Jammu and Kashmir National Militia**

In 1947 Pakistan attacked Kashmir along with the Kaba-yalis, and a brutal series of loot and arson followed. This organisation came into light towards the end of October 1947 to meet the danger of aggression from Pakistan. The volunteers of the National Conference peace brigades, which had been formed by Sheikh Abdullah called the National Home Guard or the Jammu and Kashmir National Militia.

### **J and K Panthers**

In Nov. 81, a new regional party named as J & K Panthers was formed by the erstwhile President of the State Congress (U), Mr. Bhim Singh. The entire Youth Congress (S) in the State has also got merged into this party. This party has been trying to establish its hold in the Jammu region. Even though the party has very little influence, its President Mr. Bhim Singh is a live wire in the State politics.

**Jammu and Kashmir Students Liberation Front**

Student wing of JKLF formed in 1988. It has owned the responsibility of several killings, kidnappings since 1988. A group of dissatisfied students splitted and formed new group. Ikhwan Al-Muslimeen headed by Hilal Beg. Now it is headed by Altaf an activist of JKLF.

**Jamshid (1332-44 A.D.)**

Son of Shams-ud-din, his rule of one year and ten months passed in fighting against his own younger brother Ali Sher who openly revolted against the king despite the fact that the latter consulted him off and on in the matters of public welfare. Ali Sher then gave him a tough fight and dethroned him in the year 1344. Jamshid fled away and died in 1345. Ali Sher ascended the throne under the title of Ala-ud-din.

**Jawahar Tunnel**

Also known by its ancient name Banihal tunnel road link between Kashmir and rest of India.

The need for building a road between Jammu and Srinagar was badly felt in 1878-79 when the Valley was visited by a severe famine and when in spite of the best efforts of Maharaja Ranbirsingh to rush food grains over the Banihal, half the population of the Valley perished.

In 1912, during Maharaja Pratap Singh's reign, Dr. A. Mitra worked out a plan to construct a road over the Banihal. The work on it was begun in 1913; and the first vehicle, a tonga, crossed over in 1915. Originally it was a private road of the Maharaja and his special permission was required to travel over it. In 1922 it was thrown open to public use. This road 200 miles long, which twists and turns, runs along the sides of great mountains, and winds its way gradually to the 9-thousand ft. high Banihal pass, where snow lingers in the

shade even on the hottest days, is considered to be an engineering feat of the first order. The road has since been considerably widened and improved and a continuous stream of cars and buses moves along it during the summer months.

In late December or early January, the Banihal pass however gets blocked due to heavy snow-falls. The only link then with the Valley is the aeroplane. While the first class mail is carried by the planes of the IAC, the surface mail is carried over by porters to the foot of the Pass on the other side where it is taken to Srinagar and other towns in buses and trucks.

In 1949 the problem of keeping the road open throughout the year engaged the attention of the Government of India and the State Government. It was decided that a tunnel be bored at a point much below the heavy snowline. A comprehensive survey was made in 1950-51 and the site of the tunnel head was located at an altitude of 7,200 feet. Stories current from time immemorial among the local people of the pent-up waters inside the Banihal, did not discourage the engineers and the actual boring started in right earnest on 1st April, 1955.

The original plan was to bore one big tunnel fit for two-way traffic. But it was later modified in favour of two smaller tubes to be bored side by side. Two tubes, the experts argued, will be more economical and easier to build.

The north portal of the tunnel did not fall on the existing road. An independent road 5 miles long was constructed to link the main road with the portal. It was taken off from mile 50 from Srinagar. Thus the north portal at a height of 7,250 feet above sea level is 55 miles from Srinagar. The south portal is at mile 73 at a height of 7,247 feet.

The boring of the tunnel entrusted to a German firm of tunnel experts was started from both sides. Unobstructed by the severity of winter the work is going on in three shifts of eight hours each. Only 20 engineers and 25 unskilled workers work inside the tunnel.

The tunnel have a gradient of 3 in 1,000 ft. The roof is 18 ft. 6 inches high. A clear road width of 10 ft. and 6



inches. The two footpaths four feet wide with 3 ft. high railings. To guard against possible blockage by damaged vehicles, four by-passes each 200 ft. long with a road width of 18.5 ft. will be provided inside each tube. The two tubes be 72 ft. apart from each other. Arrangements have been made for artificial ventilation and lighting.

The tunnel knock at 18 difficult miles of the distance between Srinagar and Jammu and reduced the time of the journey by 2 hours. The tunnel was completed on Oct. 19, 1957.

### Jayapida (751-82 A.D.)

He succeeded Lalitaditya, collected a large army. Defeated Gauda chiefs. Devasarman son of Mitrasarman was chief minister learnt grammar from Kshira. Chief Pandit was Bhatta Udbata : the author of *Alamkarasastra*. Chief councillor was Damodara Gupta the author of *Kuttinimatam*.

*Buildings* : Jayapura, Dvarvati and Malhanpur town, modern Andarkoth of the side of Wylar lake, a fort. Buddhist Shrines and a big vihara.

His two Queens Kalyanadevi, and Kamaladevi built two towns Kalyanapura and Kamalapura. One of his minister Jayadatta built a *Matha* in fort. Another minister built Siva temple. Jayapida was imprisoned in a fort at the bank of Kalagandika. There he composed verses, then got freed by his minister Devasarman through negotiations with King of Nepal.

He also tried to discover gold with the help of Dravidian expert but instead discovered copper mine. He introduced some administrative reforms and innovations. He bestowed first time in Kashmir history the office of chief chamberlain on a lady, his queen Kalyanadevi. Two new offices were i.e. Dharmadhikarama and Calaganji or moving treasury to collect the taxes created during his period.

Agraharas and lands allotted to various temples were confiscated and Brahmanic opposition was mercilessly suppressed.

Died in an accident in 782 A.D. He was a follower of Buddhism and built only viharas.

#### **Jha, L.K. (Governor)**

Born on 22nd November 1913. Governor of Jammu and Kashmir since 2nd July 1973. Educated at BHU and Trinity College, Cambridge. Joined Indian Civil Service in 1936. Remained secretary to Prime Minister Lal Bahadur Shastri 1964-66, Indira Gandhi at 1966-67. Represented India at many international conferences. Resigned from the ICS and appointed governor Reserve Bank of India, IMF, during 1969-70. Ambassador to US 1970 upto April 1973. Remained Governor Sept. 13, 1982.

#### **Jhelum**

The whole valley has a natural network of rivers and streamlets. The principal rivers, which drain the valley and the adjacent areas, are the Jhelum and the Chenab.

The Jhelum rises from the spring of Verinag at the South-East end of the valley and flows in a North-Western direction through Srinagar into the Wular Lake and beyond, before crossing through the Baramulla gorge into Pakistan. It receives the Liddar and the waters of the Kishen Ganga, while winding its way down the valley. The length of the river from its source to Baramulla is 150 miles and from there to Mangla (Head works in Pakistan) is 230 miles. Its fall, as recorded in 1846 by Cunningham, was 21 feet per mile in the hills. Its average depth near Srinagar, in the month of December 1852, was about one to three fathoms and breadth was 210 feet. Heavy rains and sudden melting of snow often cause flood.

The river is navigable by country-boats, between Baramulla and Khanabal, except during unusual drought. According to Moorcroft, in 1823 this river was navigable without any obstruction for about fifty miles. Its tributaries, both the Sindh and the Phoru, were also navigable for some distance. These streams provided the valley with virtually the only network of communication till the end of the last century.

For the convenience of traffic the river was bridged at many places. In 1835 there were 13 bridges on the Jehlum of which seven were in Srinagar city alone. Several *Ghats* on its banks for loading and unloading the grain, timber, earth, stones, bricks, fruits and straw have been recorded in the *Tarikh-i-Kalan*. Because of its importance in the economy of Kashmir, it was rightly called by Moorcroft a noble river.

### Jhelum Valley Range

This range of mountains comprises two small series of branching off from the Pir-Panjal and Kasnag range. They start downwards from the Baramulla gorge and continue along the course from Jhelum for eighty miles upto continues along the course of the Jhelum Kishanganga rivers at Domel. Natural surroundings of Kashmir unfold themselves through the Banihal and Jhelum valley roads.

### Kahnethar

This is a purification ceremony on the eleventh day of the birth of child. Mother and child are bathed, leave the room and child given name bath is called Shyam Sundar.

### Kalasa (1063-1089 A.D.)

His first expedition was directed against Rajapuri or Rajouri and last was Urasa modern Hazara. Many thieves and robbers were apprehended and awarded exemplary punishments. Damara's leader Bapa was executed. He established new revenue office called *Kala Saganja*.

A king of Kashmir, (A.D. 1063-88) whose life and activities are recorded by Kalhana. He was the son of king Ananta, on whose abdication in A.D. 1063 Kalasa became king. While he remained a king the real power was in the hands of his parents, his mother Suryamati, being a strong willed woman. He soon came under the influence of "depraved and licentious parasites," and his dishonourable conduct in public life caused an open



breach between him and his father, Ananta, whose wife caused him such fury and disgust that he retired to the *tirtha* of Vijayesvara (modern Vijbror) and his wife, court and troops followed him there. Kalasa married Bappika, a sister of prince Asata, a chief of Campa, who has been called a "masterful wife" by Kalhana, and their son was Harsa. Kalasa, inspired by his evil company and the wicked Damaras, plagued his parents, burnt down the town of Vijayesvara where they had taken refuge, tried to imprison them until his father died in misery in A.D. 1081 and his mother Suryamati died on her husband's funeral pyre. Harsa had loved his grand-parents and disliked his father and a reconciliation was effected between them. Kalasa effected some conquests and waged a few wars but they were not of much consequence. Harsa, who, according to Kalhana, in his early life had been an "embodiment of all sciences...a poet in all tongues and a depository of all learning," was put into financial difficulties by his miserly father against whom he hatched a conspiracy which, on being betrayed to Kalasa, Harsa was arrested in c. A.D. 1088. Kalasa resumed his old wicked habits and, as Kalhana has borne out, his character "sank to the level of animals." Such loose living took its toll and apprehending his end, he had his second son Utkarsa brought from Lohara, whom he nominated as his successor and died in his forty-ninth year before the image of god Marttanda (Surya) to the sound of music celebrating the coronation of Utkarsa.

### **Kalhana**

Is a Prakrit Variation of the sanskrit word Kalyana which literary means auspiciousness, exact date of his birth is not available but the evidence says that between 1085-1090 A.D.

### **Kalhana**

Born in Parihaspur. son of Canpaka, the great minister under Harsha. Brahmin by caste, worshipper of Saiva cult and admired Buddhism. He has left a chronicle in written in about 1148-49 or saka 1070 and completed in a year or 50.

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*Rajtarangini* was his memorable work, will ever continue to be a source of great interest to the world historians. It was translated into Persian in the time of Zain-U-Abdin and Akbar. English translation by Stein was appeared in 1892-1904. Kalhana was born in old Parihaspur.

**Kalidasa**

Was born in Kashmir later half of the 5th century left Kashmir during the reign of Huns. Pampur was to be said the birth place of Kalidasa. He described saffron's cultivation minutely and the use to which it is put which only a native Kashmiri. Historian Baudji suggested that ruler for short time in Kashmir Matrigupta should be identified with Kalidasa.

**Kallata**

A Kashmiri Saivite scholar. He was the father of the *Spandasastra* type of Saivism, which prevailed in Kashmir. He was the pupil of one Vasugupta and lived during the reign of the Kashmiri king Avantivarman (A.D. 855-56 to 883). The other type of Saivism, which survived in Kashmir during this period, was the Pratyabhijna, ascribed to one Somananda (s.v.). From all the various traditions indicating how Kallata came to write the *Spandakarikas*, the only rational inference one could draw seems to be that, Kallata, having been Vasugupta's disciple, must have learnt the principles of that system from his master and set them down for the benefit of his own students and for posterity as well. According to this school of thought the universe is not created by God but by his own supreme will-power though it is part from himself like a reflection in a looking glass. To the followers of this school, the personal soul and the over-soul are identical but this identity, if not recognized by the individual on account of the existence of certain extraneous (*mala*), which could be dissolved or dispersed by intense concentration, ends in the realization of the manifestation of Bhairava, whose appearance spells emancipation. The two principal foundations of this system are the *Siva-sutram* or the *Sivasutrani* and the *Spanda-*

*Sastra*, referred to earlier. This system, as well as the other *Pratyabhijna*, broke away from the earlier schools of Saivism and became separate and distinct schools of religious philosophy.

### Kamal Mohammad Amin

Kamal Mohammad Amin 1924—Kashmiri writer, *Kapran Dist-Kulgam* Ed. Aligarh University B.A.L.L.B. started practice 1947 editor Kashmiri state Accademy of Art and Culture since 1963. Founder of Kashmiri Quarterly *Naeb*. Devised a present script of or Kashmiri, member Advisory Board of Sahitya Sabha, Academy for Kashmiri, General Secretary for Kashmiri Writers Association, Secretary Institute for research in Kashmiri language and literature.

Awarded Sahitya Academy Award and State Academy Awards Cultural Academy Award.

### Kamargah

Non vegetarian food dish made by mutton as under.

Boil 1 lb. of mutton chops in  $\frac{1}{2}$  lb. milk and  $\frac{1}{2}$  lb. water. Then mix 2 ozs. ground gram with  $\frac{1}{2}$  lb. of dahi and add salt, chillies and curry power. Dip the chops into the dahi so that they are evenly coated with it and fry them over a slow fire. The Kamargah is ready and must be eaten hot from the frying pan.

### Kambala

Kambala : a coarse kind of Blanket worm by Brahmans in Kashmir. It was also used in other parts of country from early times Kautilya refers ten kinds of woollen blankets namely Kambala, Kaucapakah, Kulamitika, Saumitikatura gastrana, Talichchaka, Varavana, Paristomah, Samantabhadra. He also mentions the regions where bankets were manufactured, Nepala, Vanga, Pundra, Survarnakudya. Kalhana also noted the vogue of Blankets.



**Kambari Pach**

Or the dark fortnight of Assuj (September-October) is entirely devoted to the Shradha ceremony. A shradha is performed in memory of the departed pitris on the days corresponding to the tithi of the day of his or her death. Preists are given fruits and cash.

**Kampana**

Was apparently an army. Infamous queen Didda during the reign of Abhimanyu appointed Yasodhara to the post of Kampanadhipati. The commander of Army.

**Kangri**

Literally means fire in the arms pit. This device of Kashmiris is a kind of small bowl in which live embers are kept for imparting warmth there. Best Kangris are made in Anantnag's Tsar village. There are many types of Kangris, Khoja Kangris, Gristi Kangris. Kashmiris learnt the use of Kangri from the Italians in retinue of Mughal emperors.

**Katra**

At a distance of 29 miles from Jammu, situated at the foot of Trikuta hill. It is connected with Jammu-Srinagar road by a metal road. Pilgrims stop here before proceeding to Vaishno-Devi cave which is situated on the hill. There is a Tourist Reception Centre constructed for the pilgrims besides hotels. A park has been laid out at this place.

**Kapurgarh Fort**

Kapurgarh fort is at a distance of 12 miles north-east of Jammu on a high mountain. It was also built by Raja Kapur Dev and was used, till recent times, as an arsenal.

**Kanishpora**

Ancient name is Kanishpor. This city was founded by the

great Kushan King Kanishka during his reign 120-160 A.D. or some authorities says that here was his accession took place at 58-57 B.C. on Srinagar-Baramulla Highway. Some historians believe that Kanishka convened his fourth Buddhist council at Kanishpor under the Chairmanship of Nagarjuna which is a controversial affair as yet.

### **Kar, Ghulam Rasool**

Son of Habib Ullah Kar. Joined National Conference in 1938. Imprisoned in Quit Kashmir Movement. Resigned from National Conference and Joined Democratic National Conference, 1961. Remained MLA 1957, 1962, 1967, MLC 1972. At present he is PCC President.

### **Karakota**

A dynasty, it came into existence with the advent of Durlabhavadhana from 631—the date of his accession is given only by some writers 598 A.D. This dynasty's name has been called on the name of mythical serpent Karakota mentioned in the Mahabharata. This dynasty ruled Kashmir upto 855 A.D.

Durlabhavadana ruled for thirty six years. List of Kings and their period of reign is as under—

<i>Kings</i>	<i>A.D.</i>
Durlabhavadhana	600—636
Pratapaditya II	636—686
Condrapida	686—694
Tarapida	694—699
Muktapida	699—736
Kuvalyapida	736—737
Vajraditya	737—744
Prathvyapida	744—748
Samgramapida	748
Jajja	748—751
Jayapida	751—782
Lalitapida	782—794

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Samgramapida II	794—801
Cippatajayapida	801—813
Ajitapida	813—850
Ananjapida	850—853
Apalapida	853—855

Pratapapida founded a new town Pratappura present Taper 18 miles from Srinagar. Candrapida was renowned for his justice. Temples were also founded during his reign by his Queen. Prakashadevi and by his Guru Mihiradatta. Tarapida's reign was inglorious, was full of bloody and cruel deeds. Lalitaditya was the great conquerer, his reign of 37 years was full of expeditions and conquests. He also reorganised public services, Irrigational facilities. Many temples and Agraharas were built during and after Lalitaditya several scholars and learned people were patronised during Karakota dynasty. King Anangapida was dethroned by Utpalapida son of Ajitapida ruled 853-55. Utpala dynasty was established after Utpaladitya.

The Karkotas left some impressions on Kashmir history, They not only gave a dynasty to Kashmir but places were named after them, viz., a watch-station of some military importance. The southern origin of this dynasty was remembered later, for Abhinanda, a contemporary of Rajasekhara in his *Kadambari-Kathasara* (circa A.D. 900), an imitation of Bana's *Kadambari*, tells us that his great-great-grandfather Saktisvamin was a minister of Muktapida (Lalitaditya). Kalhana does not corroborate this claim.

**Karmasthanas**

Place of work for eighteen officials. During the reign of Lalitaditya 724-761, five new officials were created :

Mahapratiharpida : High Chamberlain

Mahasandhi Vighraha : Chief minister

Mahasvasala : Master of Horses

Maha Bhandagara : Keeper of treasury

Mahasadhanabhoja : Identification not known.



**Karan Singh**

Born on 9th March, 1931 in Cannes city of South France. Read his Primary education at home, college at Srinagar. In 1942 he was sent to Doon school at the age of 11. He graduated from University of Jammu and Kashmir in 1951. Passed his M.A. as a private candidate from Delhi University in 1957. Took over as Regent on June 20, 1947. He was married in Bombay with Rajya Lakshmi, grand daughter of his Highness Maharaja Mohan Shamsheer Jung Bahadur Rana of Nepal. The State Assembly elected him Sadr-i-Riyasat on November 14, 1952. He assumed office on 17th. The rejoicings broke all previous records. The new flag and new emblem were also publically adopted under Indo-Kashmir agreement. He re-elected Sadr-i-riyasat again in November 6, 1957 and functioned also as Chancellor of J & K University. He is fond of classical music, tennis and chess.

He is a prolific reader and his favourite subjects are political science and philosophy. People of Jammu led by Praja Parishad launched a Satyagraha movement. There was a non-violence. During the movement Shyama Prasad Mukherjee was arrested and died in custody. Quit Kashmir movement was mounted under the leadership of underground leader Mohi-ud-din (Kar), Pro-Pakistani slogans were publicly raised. Sadr-i-riyasat dismissed Sheikh Abdullah and appointed Bakshi Ghulam Mohammiad as Prime Minister. Abdullah demanded independent Kashmir, Sheikh Abdullah was arrested. Customs barriers between India and Kashmir were removed during Karan Singh's reign, Revenues have exceeded five crores. Reelected Sadr-i-Riyasat for third term. Member of Lok Sabha 1967-79. 1980-84. Governor 1965-67. Minister for tourism and civil aviation 1967-73, Health and family planning 1973-77, Education, 1979-80 Vice Chancellor, Jammu and Kashmir University, BHU, Chairman Central Sanskrit Board Indian Board for Wild Life and Project Tiger, Vice Chairman ICCR, World Health Assembly, Nehru Memorial Fund, life trustee, India International Centre, President Delhi Music Society, Honorary Rank Major-Gen. in Indian Army, Ambassador to U.K.

**Karan Singh, Lance Naik**

Param Veer Chakra, Tithwal October, 13, 1948 of first Battalion of Sikh regiment. Karan Singh has broken three attacks of Pakistani Army and captured Tithwal. He had been decorated with the Military Medal, was awarded Param Veer Chakra.

**Kashmir Accord of 13 November 1974**

The state of Jammu and Kashmir, which is a constituent unit of the Union of India, shall, in its relations with the Union, continue to be governed by Article 370 of Constitution of India.

The residuary powers of legislation shall remain with the State, however, Parliament will continue to have power to make laws relating to the prevention of activities directed towards disclaiming, questioning or disrupting the sovereignty and territorial integrity of India or bringing about cession of a part of the territory of India or secession of a part of the territory of India from the Union or causing insult to the Indian National Flag, the Indian National Anthem and the Constitution.

Where any provision of the Constitution of India had been applied to the State of Jammu and Kashmir with adaptations and modifications, such adaptations and modifications can be altered or repealed by an order of the President under Article 370, each individual proposal in this behalf being considered on its merits; but provisions of the Constitution of India already applied to the State of Jammu and Kashmir without adaptation or modification are unalterable.

With a view to assuring freedom to the State of Jammu and Kashmir to have its own legislation on matters like welfare measures, cultural matters, social security, personal law, and procedural laws, in a manner suited to the special conditions in the State, it is agreed that the State Government can review the laws made by Parliament or extended to the State after 1953 on any matter relatable to the Concurrent List and may decide which of them, in its opinion, needs amendment or repeal.

Thereafter, appropriate steps may be taken under Article 254 of the Constitution of India. The grant of President's assent to such legislation would be sympathetically considered. The same approach would be adopted in regard to laws to be made by Parliament in future under the Proviso to clause 2 of that Article. The State Government shall be consulted regarding the application of any such law to the State and the views of the State Government shall receive the fullest consideration.

As an arrangement reciprocal to what has been provided under Article 368, a suitable modification of that Article as applied to the State should be made by Presidential Order to the effect that no law made by the Legislature of the State of Jammu and Kashmir, seeking to make any change in or in the effect of any provision of the Constitution of the State of Jammu and Kashmir relating to any of the undermentioned matters, shall take effect unless the Bill, having been reserved for the consideration of the President, receives his assent; the matters are :

- (a) the appointment, powers, functions, duties, privileges and immunities of the Governor; and
- (b) the following matters relating to Election, namely, the superintendence, direction and control of Elections by the Election Commission of India, eligibility for inclusion in the electoral rolls without discrimination, adult suffrage and composition of the Legislative Council, being matters specified in section 138, 139, 140 and 50 of the Constitution of the State of Jammu and Kashmir.

No agreement was possible on the question of nomenclature of the Governor and the Chief Minister and the matter is therefore remitted to the principals.

Sd/- Mirza Mohammad Afzal Beg

Sd/- G. Parthasarthi

After signing the documents, Mirza Mhoammad Afzal Beg



wrote the acknowledgement letter to Mr. G. Parthasarthi on the same day, 13 November, 1974.

Camp, New Delhi,  
November 13, 1974.

Dear Shri Parthasarthi,

I have today signed the document containing the points on which we have reached agreement.

As you may recall, in the course of discussions we had on the various issues, I made proposals regarding the following matters :

- (i) The provisions relating to the fundamental rights to be incorporated in the State Constitution.
- (ii) The superintendence, direction and control over elections to the State Legislature by the Election Commission should be removed.
- (iii) Article 356 should be modified to require the consent of the State before an order is issued thereunder, or some similar safeguard should be provided.

After prolonged discussions you did not agree to these proposals.

Kindly acknowledge receipt.

Yours Sincerely,  
(Sd) Mirza Mohammad Afzal Beg.

Shri G. Parthasarthi,  
31, Aurangzeb Road,  
New Delhi.

**Kashmir Calender :** It can be mentioned through flowers.

<i>January</i>	<i>Colchicum luteum</i>
<i>February</i>	<i>Ploughing commences</i>
<i>March</i>	<i>Magnolia Stellata</i>
<i>April</i>	<i>Picking of daffodils in progress</i>
<i>May</i>	<i>Picking of saffron</i>
<i>June</i>	<i>Lilies</i>
<i>July</i>	<i>Nepeta spicata</i>
<i>August</i>	<i>Pedicularis ficornuta</i>

<i>September</i>	Senecio chrysan the moides
<i>October</i>	Picking of apples early snow autumn showers sometimes
<i>November</i>	Cabbage Heads are transplanted for seed crop.
<i>December</i>	Ducks and geese excellent substitute for turkey, fetch a good price.

### Kashmir Committee

Was formed at a meeting held at Simla a week after Jail Incident in Kashmir on July 13, 1931. Meeting was attended by several Muslim leaders of Punjab and a few Muslim representatives from Jammu and Kashmir and the frontier province. It consisted as President of the Kashmir committee was Mirza Bashir-ud-Din Mahmud Ahmad, Secretary Moulvi Abdul Rahim Dard, among other members Sir Sheikh Muhammad Iqbal, Kwaja Hassan Nizami, Nawab Ibrahim Ali Khan, Khan Bahadur Rahim Baksh, Syed Mohsin Shah, S. Habib Shah, Maulana Mahbub Yakub.

Sir Mohammad Iqbal was the dynamic force behind the Kashmir Committee. Following were the aims :

- (1) to bring pressure upon government to help the Kashmiris in securing to them the elementary rights of humanity hithero denied to them.
- (2) to acquaint the ruler with the real affairs of his state.
- (3) to ask Viceroy and foreign department of Government of India for appointment of enquiry committee in Kashmir affairs.
- (4) to seek fresh interpretation of Amritsar treaty.
- (5) writing of books to make Kashmir affairs known to world and worldwide circulation of these books.

Committee started its work through negotiations with government of Jammu and Kashmir committee suggested that a deputation to be sent to in connection with Kashmir problem. But Maharaja rejected. Committee decided to celebrate Kashmir day all over the India on August 14, 1931.

**Kashmir Day**

On Aug. 14, 1931 Kashmir day was celebrated all over the India and Kashmir with tremendous enthusiasm. Public meetings processions, peaceful demonstrations were held.

**“Kashmir Dispute” and “What We Stand For”**

Mirwaiz Moulvi Mohammed Farooq is a scion of the well-known family of Mirwaiz's of Kashmir which is reputed for learning and piety of its members and for the role they have played in the affairs of Kashmir. This has given it a pre-eminent position in the State. His forbears were held in great veneration and esteem by the people of Kashmir including Mirwaiz Rasool Shah, Mirwaiz Ahmedullah and Mirwaiz Atikullah. His immediate predecessor Moulana Mohd. Yousuf Shah played a notable part in the affairs of the State. He was President of Muslim Conference when it was formed in 1931 and lived his life in exile for the past 21 years. As he did not toe the line with Indian authorities but supported the right of self-determination of the people of Kashmir. Even before him Mirwaiz Ahmedullah was one of the signatories to the memorandum that was presented to the then Viceroy of India against the misrule of the then Maharaja Pratap Singh. As a matter of fact the genesis of the Kashmir renaissance can be directly traced to the memorandum which compelled one of the Ministers of State Sir Albion Benerjee to admit that Kashmir had been reduced to the position of “Dumb Driven Cattle”. Mirwaiz Ahmedullah and his co-signatories to that memorandum had to suffer great privations following the submission of that memorandum. Equally respected by the non-Muslims the Mirwaizs have had a reputation for scholarship and piety.

Mirwaiz Moulvi Mohammed Farooq was born on 14th December, 1944. After taking an honours degree, in Arabic he took over the religious leadership of his people as “Naib Mirwaiz” in 1962 following the death of his grandfather Moulvi Atiqullah. He continued to do so until the disappearance of the Holy Relic from the Hazratbal Shrine (December 1963)



which brought him in to the vortex of active politics. He soon became the head of the Action Committee—a united front, comprising of all political and religious organisations of Jammu and Kashmir which guided the activities of people during those hectic days while other leaders including Sheikh Mohammed Abdullah, were in detention. The agitation in connection therewith soon became one for the vindication of the people's right to the self-determination. He spearheaded this movement and a historic resolution to this effect was passed on 17th March, 1964 under his chairmanship. Following the 1965 Indo-Pakistan conflict he found himself in detention having been arrested on the 10th of October, 1965. He was held for more than two years without trial and had to face untold hardships and tribulation, being confined in interrogation cells and subjected to even 3rd degree methods. He came out of this ordeal on 20th December, 1967, and immediately on regaining his freedom he once again proclaimed his inalienable right to self-determination. He is heading the Awami Action Committee at present which is one of the leading political parties in Jammu & Kashmir State. He was elected Chairman of the 4th religious conference held on 6th April, 1968. He is the Chairman of the Awkaf Committee appointed for the management of the famous Jamia Masjid in Srinagar. He is also the President of the Anjuman Nasratul-Islam—a premier Muslim organization devoted to promotion of the cultural and educational interests of the Muslims of Jammu and Kashmir.

On December 7th, 1968 when Mirwaiz Mohammad Yousuf Shah passed away at the age of 75 in Rawalpindi, the 24-year old Naib Mirwaiz Mohd. Farooq became the Mirwaiz of Kashmir and for the second time in six years the ceremony of Dastarbandi was confirmed at a mammoth gathering in Jamia Masjid Srinagar.

Moulvi Farooq took a leading part in the State People's Convention and delivered an address which in certain respects will go down as an important contribution to the deliberations there.

**Kashmiri Deer Hangul, Red Bears**

Black bears are also not an uncommon sight for they occasionally come out of their hidden shelters in search of mulberries which ripen in June. Besides bear, panther, ibex, musk-deer, Barasingha and chakor are also found in the rakh. Deep in the interior there is a large number of monkeys.

No new animals have been added to the sanctuary but the introduction of trout in the Harwan stream has made it one of the most well-known trout streams in Kashmir.

Dachigam is a splendid example of the efforts of the State Government to preserve one of its most valuable natural reserves—its fauna. The indiscriminate clearing of forests for cultivation is one of the worst dangers to wild life, and the establishment of game preserves ensures the best protection against its extinction.

**Kashmiri Pandits Dharamsabha**

Pandit Hari-Krishan Kaul and Vedlal Dhar formed an association called Dharam Sabha to fight with social evils. It established its office at Raghunath Mandir Srinagar.

**Kaul, Kishori**

Kishori Kaul, a name hardly known outside a small section of the Srinagar public, is one of Kashmir's most talented and prolific painters today. She has the distinction of being the first female artist of Kashmir.

Born in a middle class family, Kishori showed artistic proclivities in her temperament from the very childhood. After her matriculation, which she passed with distinction, Kishori was seriously taken ill and woke to find herself a victim of consumption. So, instead of a local girl's college, she was admitted in the Tangmarg sanatorium as a patient. The charming environs of Tangmarg left deep impression on her and the urge to paint grew intense. Her genius found expression in beautiful landscapes in watercolour.

Endowed with strong sense of colour and observation, Kishori caught nature at Tangmarg in its various moods. The surroundings of Tangmarg inspired her a good deal and she took to painting with all her seriousness. Her attitude towards nature seems to have passed through different stages, as distinctly seen in her earlier works.

Gifted with a fertile imagination, Kishori painted all that she was capable of conceiving—beautiful and horrible both—during the unhappy period of her illness. Nature sometimes wore a lurid look and sometimes it seemed wildly beautiful. This stage was superimposed by another attitude. This time Kishori emptied herself fully in her work. Her subjective experiences vis-a-vis nature found a peculiar blending in her works. She did not hesitate to take advantage of symbolism in art. These two stages in Kishori's art, no doubt, were of an ephemeral nature. There was yet another stage when Kishori looked at nature with a perspective and saw many things hitherto eclipsed by mental condition caused by her illness.

It was only after three years of her prolonged illness, when she came down to Srinagar to live with her parents, that Kishori made her real acquaintance with the subject as such. She took stock of all her work she had done at Tangmarg and at Chest Diseases Hospital. She realized that a great deal of her work was nothing beyond amateurish attempts of an ingenious novice. Her mounting curiosity to know more about art led her to study the subject thoroughly. She became equally eager to know something about the art movement in general and of Kashmir's in particular. She endeavoured to establish personal contacts with some of the contemporary painters of Kashmir. Her efforts soon bore fruit and her house became a 'rendezvous' of most of the young painters. In order to learn from the mutual criticism and discussion she enrolled herself a member of the Jammu and Kashmir Artist Group. But, a well known contemporary painter, exhibited a keen interest in this budding talent and gave her regular lessons in modern art. These lessons helped her in more than one way. Besides gaining a thorough knowledge of Impressionistic and modern Paris School styles,



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Kishori gained a confidence which was conspicuously wanting in her previously.

An analysis of her work reveals a seriousness of purpose so rarely found in many of the painters in the valley. She has tried her hand at almost all genres that are in vogue—landscape, still life and portrait painting.

The beauty of Kashmir has inspired many an artist of the world and the happy valley could not but afford a direct inspiration to this sensitive soul. The manner in which Kishori has interpreted the spirituality of the sublime beauty of the innocent folk, trees, rivulets, hills and dales of Kashmir is unique, indeed. She is a painter with her eyes wide open, she observes the life around her with sympathy and understanding which lends her work a touch of realism. When she paints life she paints it with a depth of feeling.

The style of English landscape painters does not seem to have suited her fast changing tastes and she took long strides in the field of new and bold experiments. In medium, too, she preferred a change; watercolour replaced oils. She set to tackle new and difficult themes. Though more often than not, her themes smack somewhat nostalgic. A casual look at some of her recent paintings, however, reveals an impressionistic influence. But she cannot be said to have made any mark in this style. She can at best be described as an experimentalist in so far this idiom is concerned. Being in close contact with an artist like Buth, it was only too natural for Kishori to have imbibed the form of her guide.

Kishori, however, needs a guard from all those influences which will lead her nowhere. Her own genius, if allowed an unfettered development, is enough to earn for her a name as a sincere interpreter of her valley.

Kishori is very talented for her age; she is not more than 22. Her works have already earned appreciation of the artloving people of the State. Her works have also elicited praise from eminent persons like Dr. K.N. Kathju, and Raj Kumari Amrit Kaur, when they visited the valley last year. In almost all important art exhibitions held in recent years, either at Jammu or at

Srinagar, her paintings have found suitable place. Many of her earlier works have been purchased by the State Health Ministry. Her canvases have also found place in many a private collections. The Sadar-i-Riyasat, Shree Yuvraj Karan Singh, who was impressed by her works, purchased some of her beautiful paintings which now adorn his official residence.

Painting is not Kishori's only occupation. She writes too. Her plays and stories are often broadcast from Radio Kashmir. And besides, she is a wonderful drama voice—a radio star.

Kishori plans to give her first one-man show in Delhi somewhere in April next. She is, therefore, very busy preparing for that 'desired day'.

### **Kashmiri Hand Made Papers**

The manufacture of paper was introduced by Sultan Zain-ul-Abidin. The manufacturers of paper were brought in the fair valley by king from Balkh and Samarkand, among the good qualities of this paper mentioned by prominent writers of Kashmir, was it could be washed and then takhti.

### **Kashmir Sikh Forum**

Formed in 1990 led by Dr. Daljit Singh.

### **Kashmiri**

Has been the mother tongue of more than half population of Jammu and Kashmir. This is a language of common people. Sharada and Devanagari had been the script of Kashmiri language. Persian is being used by Muslims.

Kashmiri language is full of vowel sounds and therefore Persian and Nagari scripts are not suitable for writing the language. It is mainly spoken in Kashmir province which covers approximately 10,000 square miles. Speakers are mainly concentrated in districts of Anantnag, Srinagar, Baramullah and Doda. The word Kashmiri is derived from the Sanskrit word Kasmirika. Native speakers of Kashmiri call it Kashmir. It belongs to Dardic branch of Indo-Aryan family of languages before 1000 B.C.

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The early history of Kashmiri may be divided into three periods—

- (1) Old Kashmiri 1200 A.D. to 1500 A.D.
- (2) Middle Kashmiri 1500 A.D. to 1800 A.D.
- (3) New or Modern Kashmiri, after 1800 A.D. Some of the works are as under—

*Mahanaya Prakasa* by Sitikantha Chumma Sumpradaya, *Lalla Vakyani Poetry* by Lalla Didi, *Nur Nama* by Nund Rishi Jaina, *Biography of Zainul Abidin* by Yodha Bhatta, *Khwajah Naushahri* written a lyric poems, 1617 *Kirsna Avatara* by Sahib Kaul during Jahangir period. Love-lyrics was written by Arani-Anal wife of Munshi Bhawanidas Kachru. Ramayana was written in Kashmiri by Prakasa Rama as *Ramavantara Carita*. During 18th century, *Radha Svayamvara*, *Sudama Carita*, *Sivalagan* by Pandit Nanda Rama, Habba Khatun was the remarkable poetess in 16th century. Ahmad Majhur, Zinda Kaul are the modern period poets of Kashmiri.

T.R. compiled Kashmiri Grammer, Rev J. Hinton are among the European scholars of Kashmiri. G.A. Grierson had published 19 books and articles on Kashmiri language.

### Katha Saritsagra

An ocean of tales in 18 books, 124 chapters and been and has been published in 10 volumes. Somadeva admitted that the work was largely adopted from Gunadhya's *Brhat Katha Manjari* which when compared with above work is not only third of the latter in length but 'pales into significance' from literary house of tales and legends which considerable light on various aspects of social economic and religious life of Ananta period.

Translated and ed. by See Bib.

### Katiji, the Swallow (*Hirun do Rustica*)

It enters (February-March) from the last week of September to the middle of October it can be seen on electric or telegraph wires in preparation for their south ward



journey. Most of them spend their winter in central India or Deccan.

### **Kattarika**

Kattarika : a small sword, the Rajput Katar. It was in popular use in Kashmir. In A.D. 1101, which marked a revolt against King Uccala, a servant Sujanakara, who carried his Kattarika from that King's side and Uccala died that year. The weapon may be compared with Kartri or Karttari described as small knife with edges uneven. It is also called a Vajra Kartri in Buddhist imagery.

### **Kayasthas**

Powerful class of the society during the reign of Samkaravarman 883-902 AD it included Brahmans also. Kayasthas as a citizen had every right to employment in the royal services.

### **Kayyata**

Kayyata, also Kaiyata. A writer of repute, son of Candraditya and grand son of Vallabhadeva during the reign of Bhimagupta and in AD 977-82.

### **Kenkalot**

Among reptiles the common Lizard (*Kenkalot* in Kashmiri) is found in rocks. It enjoys an excellent "protective colouring." If a lizard lies still on a rock, it is very difficult to observe.

### **Khak dobhai Grey Wagtil (*Matacilla Cinerea*)**

Arrives here at the end of March, stays in Srinagar Valley for some time it moves up the side valley upto a height of 13,000 fts above sea level. This bird is found every where in Europe and Asia. It is a winter visitor of central Africa, Deccan, Ceylon, and some Islands of East Indies.

### **Khanqah-i-Ismail Kubravi**

The Khanqah was opened and constructed by Sultan Hassan Shah (1089-1101 A.H.) for his Pir (spiritual guide),

Baba Ismail Kubravi, the great grandson of Abul Mashikh Sheikh Sulaiman, a follower of Shahi-Hamdan. This Khanqah stood on the Dal at Pakhribal on the eastern spur of Hari Parbat. Close to it was opened by the Sultan (Madrassa-Darush-Shifa). Both for Khanqah and Madrasa the revenue of villages Wandhama, Haran, Dairaind, Behama (Tehsil Ganderbal) and the gardens of Daulatbad (Rainawari) and Banghi-i-Anguri, the modern Malkha graveyard were set apart for the maintenance of the Hostel and the Library. This was run by Sheikh Fathullah Haqqani assisted by Akhun Mulla Darvish. The Khanqah comprised 300 snug cubicles. Loud chanting of morning and evening prayers together with penitential psalms could be heard on the eastern bank of the Dal Lake. This great Khanqah together with Madrasa Darushiffa was burnt down under the orders of Sultan Yaqub Chakk but the building was restored by the Moghal Emperor. Akbar used the same building as Jharokai Darshan or appearance to the public. Sheikh Hamza Makhdum popularly known as Hazrat Sultanul-Arifeen would offer his prayers and was also a student of Madrasa Darushifa.

The Noor Bakshia sect was introduced in Kashmir by Mir Shamsud-Din Iraqi, a man of great learning. He attracted the notice of Sultan Mirza Bikaria of Hirat 1469-1506 A.D. and sent him Kashmir as envoy in 1481 A.D. to the court of Sultan Hassan Shah of Kashmir. He stayed in the valley for eight years. He carried on his missionary activities and converted Baba Ismail Kubravi and Baba Ali Najar to his faith. Due to hostility of the ulema he was compelled to leave Kashmir. Again he was sent to the valley and revived and spread the Noor Bakshia creed with the assistance of Baba Ali Najar. On reaching Srinagar Mussa Raina, a powerful noble became his convert and gave him money to carry on his work and also land at Zadibal to build Khanqah. The foundation of this hospice was laid in 1503-04 A.D. and was built in the next year. But he had to face difficulties and obstacles. Sayyid Mohammad Baihaqi opposed the construction of the Khanqah-Nur Bakshia by Mir Shamsuddin. However the construction of this Khanqah was complete in 924 A.H. (1504 A.D.) only with two

stories. Its breadth diverts seven yards and the height of the lower storey was 10 yards upper was eight yards high. This was the most magnificently built Khanqah at the time. Mir Shamsuddin is believed to have died in 1526 A.D. (for there is no mention of him in the chronicles after this date). He was buried in this Khanqah at Radibal and his Masoleum is held in great veneration by the Shias of Kashmir.

*Khanqah of Syed Mohammad Al-Madani Mohalla Adalar Masjid, Srinagar.*

Among the pre-Mughal Muslim buildings of Kashmir, one of the prominent is Khanqah and Ziarat of Syed Mohammad-Al-Madani at Bota Kadal, or Adalat Masjid Zadi Bal, Srinagar known as Khanqah-i Zain-ul-Abidin, Syed Mohammad-Al-Madani belonged to Madina. He accompanied the envoys of Timur to Kashmir. He settled and made his residence at Jogi Lanker, Rainawari, (Srinagar) permanently. He returned Timur with presents of Sultan of Kashmir (Sultan Sikander) and obtained Timur's permission to settle in the valley. Zain-ul-Abidin was attracted by his piety and took him to Nowsher, Vicharnag, Srinagar, his capital and put him up there. Zain-ul-Abidin built in his memory the Khanqah and Mazar for his disciples in 1444 A.D. (848 A.H.) after the fashion of Prophet's mosque at Madina. Pandits of the valley believe that it was a site of the temple known as Raneshvara temple built by King Ranadittya (414-474 A.D.).

### **Khasas**

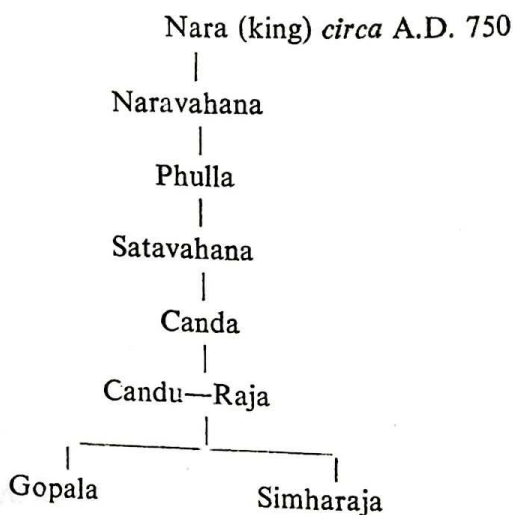
In Kashmir, especially in the 11th 13th centuries, they became a power. They formed a part of the soldiery of the Kashmir king Utkarsa (A.D. 1089) who reigned for only twenty-two days. Kalhana informs us that four hundred Khasas fell in a battle during his brief reign. In the 12th century they occupied the Pir Janjal Range, the south-western boundary of Kashmir, extending from the Banihal Pass to the valley of the Vitasta (Jhelum). This tract was divided into a number of quasi-independent states, which were very powerful in the year A.D. 1100. During the reign of king Harsa they waxed strong in the

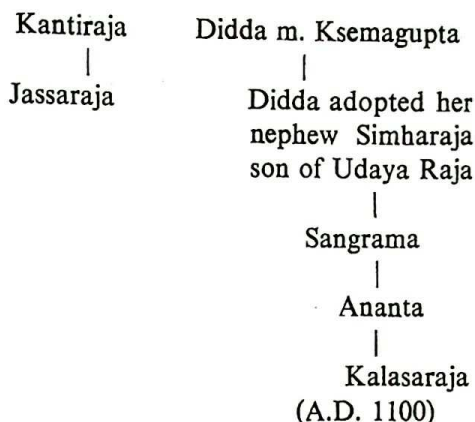


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Darvabhisara (the entire region of the lower and middle hills between the Candrabhaga (Chenab) and the Vitasta). In spite of Sangramapala's instigation to act against Uccala, when the latter swiftly fell on Kashmir, several Damaras and Khasas (Khasikas) from the hills came swarming to him like flies on all sides. They seem to have had a monarchical constitution for their king Kalasa-Raja had at least ten fore-fathers if we are to consider Kantiraja's predecessors Jassaraja and Tanvanga as not having ruled. If each of these Khasa rulers is allotted a reign period of twenty-five years, then from the year A.D. 1100 when Kalasaraja is first heard of, then their power would hark back to A.D. 850. But, if we take into account the four previous rulers, namely, Gopala, Kantiraja, Jassaraja and Tanvanga, then on the same basis, in A.D. 750 their first king Nara must have assumed some kind of independence. Though Kalhana refers to Naras I and II they could hardly have been of Khasa stock while the Khasa Nara was evidently of local origin and sprang there to power.

The Khasa genealogy has been set forth by Kalhana as follows.

**House of Bharadvaja**



The Kashmir ruler, Avantivarman, the first Utpala king (A.D. 855-56 to 883), at night suspecting treachery from Naravarman, the Khasa-chief of Darvabhisara, though he was with his followers, had him slain. If Avantivarman is to be placed in about the latter half of the 9th century, then the Khasa ruler would definitely have been Avantivarman's contemporary and as Naravarman's father was Nara, the first Khasa king, his reign may be assigned to the first quarter of the 9th century, namely, c. A.D. 825-50.

The Khasas became so powerful that, in the 13th century, they invaded Nepal and laid it waste. In c. A.D. 1287 under their leader Jayatari and along with the Magars, another predatory tribe under their chief, Mukundas, they devastated the valley, burning villages, massacring the people and desecrating temples. Such invasions continued till A.D. 1290. The Nepalese chronicles relate that only a pestilence drove away these marauders. In A.D. 1328 they again invaded Nepal under Adityamalla, during the winter of that year.

Thus the Khasas, who were notorious in Kashmir and Nepal, also penetrated into the South and came into conflict with the Uchchangi kings, Kalacuriyas and Hoysalas.

**Khrushchev, N.K.**

President of USSR visited Kashmir from December 9, 1956—December 11, 1956.

**Khichri Amavasya Festival**

Falls in the month of Poh (December-January) according to Hindu mythology. Kashmir was the abode of Yakshas in ancient times. The Yaksha lord is invoked to relish Kichri. It is believed that during the night the lord comes and partakes of the Kichri served neatly in attic. This festival is similar to celebrated in some of the Malwa towns people, my grand mother was celebrating this festival. She called this festival "Pauch ka pet phodo festival".

**Khilin Marg**

It takes about 40 minutes journey to reach Khilin Marg from Gulmarg. Beautifully carpeted by an abundance of plant life and colourful flowers, Khilin Marg presents the spectator an unrivalled sight of the peaks of Nanga Parbat and Harmoukh, the shimmering surfaces of Wular, Anchar and Dal lakes, the isolated hill of Hari Parbat and the temple-crowned mountain of Shankaracharya. The Ski Club of India has a well-kept residential hut here.

**Khos Al Sar**

Most beautiful lake situated in northern part of Srinagar. This lake is one of the most beautiful lakes situated in northern part of Srinagar, two miles in length and  $1\frac{1}{2}$  miles in width. It extends from Zadibal to Idgah in Srinagar. Its peehh (Typhaaugusyata) grows abundantly in this lake is divided between managing committee C.S. of Jamia Masjid and Khanguah of Hassanabad. Its water is clean and calm. A little fish of Mirror carp kind is found in the lake. Old and ruined Khanqahi Nur Baksh is situated on its Banks. Imambara is closely.

**Khetarpal Arun, Second-Lieutenant**

*Param Vir Chakra—Shakargarh—16 December 1971*

Param Vir Chakra was won in the Shakargar bulge by



Second-Lieutenant Arun Khetarpal of the Poona Horse.

Arun Khetarpal answered a call for help. It was a distress signal from a brother officer which he had picked up on his wireless set. Responding to that, Khetarpal made the supreme sacrifice in the service of the nation. This was on 16 December 1971.

Indeed, some of the severest tank battles of the 1971 war took place in the Shakargarh bulge. The combined attacks by our tanks, infantry, artillery and the Indian Air Force, beat the Pakistanis at every place.

When the battles were over, the Shakargar bulge had become a huge graveyard of Pakistani tanks. Our troops had advanced sixteen to nineteen kilometres inside Pakistan.

It was during one of these battles when our tanks at Jarpal were being attacked that an urgent call was made for assistance. Arun Khetarpal heard this. The situation was critical. A split-second decision was required. He answered promptly: "I am near you and am immediately moving to your location."

As Khetarpal and his two tanks made a dash for Jarpal, the Pakistani recoilless guns attacked them. The Pakistanis had hidden their guns carefully in well prepared position.

Once again Khetarpal had to think fast and act fast. The gallant young officer, brimming with youth, energy and courage, made a desperate attack. He overran some Pakistani positions. But, his second tank commander was killed. Khetarpal remained with one tank. In this tank he tore through the Pakistani opposition and got to Jarpal.

As the Pakistani tanks started pulling out, Khetarpal chased them. He destroyed one Pakistani tank. But the Pakistanis re-formed and put in another attack. There were then three of our tanks, one of which was manned by Khetarpal. A deadly tank battle began. The tanks, like horses of steel, clashed and clanged. They spat fire. They raised din and dust.

Ten Pakistani tanks were hit and destroyed. Of these four were destroyed personally by Khetarpal,

But, the battle took a sad turn. One of our three tanks was hit. The gun of another tank could not be worked. Once again Arun Khetarpal was left alone to face the fury of the battle. As

bad luck would have it, his tank too was hit and burst into flames. Khetarpal was wounded severely.

Khetarpal was ordered to leave his burning tank. But, he did not do so. He said : "No Sir, I will not abandon my tank; my gun is still working..." He was not prepared to give up. He was not going to turn away from his duty. He saw the Pakistani pushing forward. He could not give them an easy victory.

Remaining inside the tank which was in flames, ignoring his wounds, he played with death. Fearlessly, he continued to attack.

Khetarpal scored another bull's eye victory. He destroyed another Pakistani tank.

But, he had defied death too long. His tank was hit a second time. The brave officer closed his eyes on the battle-field which bore the prints of his valour.

2/Lt. Arun Khetarpal who had saved the day and denied victory to Pakistan, was awarded the Param Vir Chakra posthumously.

### **Khuls, Remodelling of**

These are short term development programmes started during 1949-50. Which covers four important Khuls in North and South Kashmir at an estimated cost of Rs. 3 Lakhs. In Jammu most of the Khuls take off from Ravi and its tributaries Kishtwar canal, Avantipur canal at Dogham. During this project construction of Dam on Lolab Nullah and Shahgund on Wullar lake was included.

### **Khur Khuta**

Khur-Khuta : A title derived from the Tibetan Khutukhtu signifying a mastery over austerity. During the reign of the Kashmir King Kalasa (A.D. 1063-89) the superintendent of the monastery of Bhattarka, the good Vyomasiva, a devotee of the Matted Hari in order to assume title of Khur Khutta, took the vow of constant austerity.

## **Kirmchi Temples**

The Krimchi group of temples seems originally to be of five sanctuaries. Four temples occupy four corners of a rectangular quadrangle. Out of these one has fallen down completely. One in the extreme northeast is in a precarious condition and might crumble any moment. The temples in the south-west corner and those in middle are the main centres of attraction. The middle one has an open and wide porch. Taken all together, the workmanship of the profuse carvings on the exterior of the temple walls, though considerably mutilated by ravages of time, is one that evokes admiration. The figures of the states are made of quartzite, a rock commonly found in the neighbouring valleys, and the temples are built in sandstone. The temples are believed to be built by Kaniskha towards the end of the first century A.D. Most probably Krimchi township in the days of Emperor Kaniskha lay on the route leading from the rest of India to Kashmir. The Krimchi style belongs to the Indo-Aryan architecture. The rosettes of lotus in circular tops serve as the base of the spire which is invariably round. Although built in the first century A.D., the temples resemble the Lingaraja temple of Bhubaneshwar in Orissa as well as the Khajuraho temples of Bundelkhand which were to see the light of day after nine centuries. Krimchi lies to the north-west of Udhampur at a distance of about four miles.

## **Kishtwar**

The Province of Kishtwar, situated between Kashmir and Chamba on the way to Simla, though little known is in itself an interesting place. Its scenery is almost unique; its inhabitants are peculiar; its remains are undeciphered; and its sports are exceptional. To the north of this beautiful little tableland is Kashmir and to the south-west is Jammu Province. But Kishtwar itself, flanked by high and steep mountains and situated at a height of 5,400 feet in the middle mountain region, is quite cut off. It has an area of 2,823 square miles and a population of over 65,000.



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The climate is pleasant and bracing in the summer and cold in the winter. Not unjustifiably, Kishtwar is therefore known as "Chota Kashmir". In fact, the difference between Kashmir and Kishtwar lies in the terrain. Kishtwar is a land of sudden heights and steep hills, as contrasted with the normally gentler gradients of Kashmir. Moreover, the extensive, unbroken and awe-inspiring hills of Kishtwar are quite monotonous and oppressive and they contrast sharply with enchanting Kashmir where land and water combine to produce a lovely effect.

Kishtwar is well-known for the opportunities it affords for sports. The heavily forested mountains and *rakhs* or game-preserves surrounding Kishtwar are favourite haunts of panthers, bears, leopards, goral or Himalayan chamois, and *tehr* or wild goats. The best season for shooting is between the middle of April and the end of May, when snow and the cold drive the wild goats and chamois to the lower levels of these craggy slopes. Besides, during this period, they group more together, grass is scanty and the animals are easily seen. The second best season for the sportsmen is in September, when mountain-goats are easily bagged because of the rutting season. In September the *tehr* or mountain-goat comes out more into the open on the lower slopes in search of a mate, and can even be attracted or lured by dropping a stone down a rocky surface, to stimulate the call of a mate. Both in spring and autumn bears are more easily located than in midsummer when they are very agile and elusive.

But the greatest drawback with Kishtwar as a hunting-ground and holiday resort is its remoteness and inaccessibility. From Kashmir the place is approachable by two mountainous paths. The one leads from Srinagar through Khanabal and Wayul, a bus terminus, and then over the summit of the Sinthan Pass at an altitude of 12,300 feet into a wide scenic stretch of mountainous country. The prospect here is indeed superb; in the front at a distance are the lofty and beautiful hills of Simla; to the left are the uninviting peaks of Zanskar; nearer, one sees snow and a grand limestone mass; and to the right project the limestone crags of the range one has just crossed. By far the most beautiful of all are the dark, fir-covered hills which lie at the feet of the beholder.

Across Sinthan the bridle road leads to Chhatru, Koghul Kaidan, Bandarkut and then to Kishtwar. The track across Sinthan was used extensively during the days of the Moghuls and had therefore been well kept, but later it had fallen into an appalling state of disrepair through neglect. Passage became dangerous in many places, and it was sheer cruelty to the animal when people drove a horse over the so-called track. After the first quarter of this century, however, matters improved, and the road was once more available to increasing traffic.

The other path from Kashmir leads from the famous pleasure gardens of Achhabal over the Girvit Pass which is lower than Sinthan by eight hundred feet. Because of the comparatively lower altitude, the Girvit Pass is less often snow-bound. The gradients here are less steep than on the crest of the Sinthan Pass. The crossing can therefore be completed during a shorter march and because of its lower elevation the incidence of mountain-sickness is also much less. But the path is too precipitous and for comfort and safety, the Sinthan route should be preferred.

From Jammu, Kishtwar can be approached via Batot. A road accessible to lorries connects Batot and Doda, a distance of 31 miles. The road from Doda to Kishtwar via Thathri covers a distance of 38 miles. How difficult to access Kishtwar is, cannot be better illustrated than by the higher transport fares charged for the 38 miles between Doda and Kishtwar than for the 119 mile road between Jammu and Doda.

Kishtwar is a historical place. Jahangir has made mention of the products, climate and culture of Kishtwar in his *Tuzk* or memoirs. It is said that thousands of years ago the whole area of Kishtwar from Singhpur to Thathri was one big lake. As it happened with the *Satisar* of Kashmir, the water from the lake flowed out through a gap, leaving behind in its place a pool of moderate size which exists to this day. By and by the area came to be inhabited, and was ruled by various kings. In 1830, Maharaja Ghulab Singh subdued Teg Singh the last ruler of Kishtwar, and thus started a new chapter in the history of Kishtwar. When in 1833 the famous Dogra General, Wazir Zorawar Singh, started his campaign on Ladakh, he took



advantage of the newly-won, flat, fertile plateau of Kishtwar, and established it as a base camp for the campaign.

After the amalgamation of Kishtwar with Jammu Province, the cultural glory and economic prosperity of Kishtwar became things of the past and then followed in their wake a series of famines, economic exploitation and social degradation. An end to these miseries is already being brought about, and it is hoped that Kishtwar will before long be a prosperous place inhabited by a happy and socially conscious people.

A Kishtwari's features are unmistakably those of an Indian. For racially a Kashmiri belongs to the Central Asian group unscientifically described as the Caucasian race. But in Kishtwar one finds the Dravidian—dark with a broad-based nose and thick projecting lips. Recently there has been some admixture of Kashmiri blood, and in many of the local people the finer features of the Kashmiris are readily observable. It is clear that, from early times, a process of racial synthesis of the Scythian and Dravidian types has been going on. There are many such instances especially in the central village and among the richer land-holders with a traditional claim to the name of Rajput, while among the poorer cultivators the prevailing type is the coarser, darker, aboriginal head of the Dravidian. It is possible and this claim is strongly supported by evidence, that the Dravidian race, some time before the coming of the first Aryans—had penetrated these inner mountains of the Himalayan range. When the Aryan conquerors overran the plains and the Dravidians were pushed back by the more civilised Aryans, it is likely that isolated Dravidian pockets were left behind.

The people of Kishtwar are hardy, short-statured and proverbially known in Kashmir for their simple and unsophisticated nature. They are guileless and quite credulous. The people of Kishtwar speak a local dialect known as Kishtwari which is a mixture of Kashmiri and Dogri and they have little knowledge of Hindustani. Medieval superstitions still cling to them and they look upon illness as "some cursed witch's deed" or the result of the evil eye. The womenfolk are, however, credited with the taint of witch-craft, like the *kent* witches of Tibet, whose notoriety has spread throughout Central Asia and



has even found a place in the poetry of Persia. One does not find any evidence of this in their appearance for they are neither unusually ugly nor exquisitely lovely which, to the superstitious, are decisive symptoms of demonic possession. Among their other powers they have the evil eye, so that if a Kishtwari woman should but so much as see a thing, she will invariably overlook it.

A word about the Gujjars will not perhaps be out of place here. The flat-roofed huts of these tall, hardy people dot the forests and mountains surrounding them on the way to Kishtwar. These Gujjars are, indeed, a wonderful race whose history has still to be chronicled by an ethnologist. For their ancestors must have undoubtedly exercised a varied and profound influence on the people of India.

To a visitor, the sure-footedness of Kishtwaris in the most difficult mountainous terrain will appear a marvel indeed. One cannot but admire their agility in climbing rocks. Like the villagers of Kashmir, they too wear shoes made of grass but their shoes are quite different in shape from those worn in Kashmir. Those worn in Kashmir are real shoes secured by one cord of straw between the big toe and the other toes, by three or four cords across the instep, and by two cord over the heel. They grip the foot firmly. The Kishtwari shoe, on the other hand, is merely a sole with one broad band between the big and other toes, fastened loosely to the sole on either side. The heel is quite loose and unbound. How they keep these shoes on tightly when they leap like goats from one rock to another, is a puzzle. But they assert that they prefer their shoes to the Kashmiri variety, as they help them to gain a sure foothold on the stone.

Kishtwar is also famous for its sapphire mines, situated in Padar at a distance of 62 miles from Kishtwar proper at a height of 14,000 feet above sea level. In the whole of India sapphires and a few rubies are obtained only from Soomjam in the Padar District, but the mines are worked at irregular intervals, as the location is considered too high and too remote for the mines to be worked economically.

Besides this, Kishtwar is well-known for saffron, morel or

*kanguchi*, the *zirah siyah* and medicinal and narcotic herbs. The locally made *kambals* or woollen blankets and leather goods are also noteworthy. Some minerals too are available though these, for want of exploitation, constitute mostly potential wealth.

Saffron is grown on the lower spurs of the Appenines in Spain, France and Sicily, and parts of Persia and Kashmir. In the Valley of Kashmir, besides Pampur, saffron is grown in Kishtwar. It is grown in Hatta and Matta (Puchhal), just to the north of the town of Kishtwar on the flat and elevated bank of the Chenab. The acreage under saffron has been approximately estimated at 150 acres. The soil which is alluvial is locally termed *Dudgura*. The method of cultivation is different from that used in Pampur in the Valley of Kashmir. Whereas, in Pampur, saffron is grown on alluvial tableland, here saffron is grown on flat alluvial beds, each field measuring about 2.5 kanals. The average yield is about 25 to 40 tolas per kanal. It is in the month of July that the bulbs are removed from the fields and put out to dry. In August, the saffron bulbs are sown in rows with a thick covering of the *Dudgura* soil. Towards the end of October the flowers blossom and the tedious process of picking begins. A large area of the tehsil between Lingar and Padar, including the Saroor illaqa, is covered with the *Dudgura* soil, and there is adequate scope for the extension of cultivation. The quality of saffron grown here is inferior to that of Pampur, but in colour, the Kishtwar saffron is brighter.

Among the herbs grown in this region the more notable are : *Artemesia* from which Santonine is made; *Atropa*, *Belladonna*; *Viola Serpens* or *Banafsha*; *Kah zaban*; *Dooop* or incense; *Mohra* and *Mushk Bala*.

During the nineteenth century, there was considerable deforestation of the hills of Kishtwar. By the end of the century, whole mountains, once covered with trees, had been rendered bare; there was hardly any vegetation but for a few thorny dwarfed oaks. The deodar trees at higher altitudes were not, however, touched though on the lower slopes most of the trees were felled because transport was relatively cheaper. In the beginning the newly set-up Forest Department initiated measures for the reafforestation of this area. By 1947 the forests of



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Kishtwar had become a major source of revenue to the whole State and forestry has become a major economic activity. Though the tribal raids of 1947 dislocated the entire economic machinery of the State and very adversely affected the forest trade of Kishtwar, it has regained its commanding position. The new roads have opened up new possibilities for the tourist trade in this part of the State. There are at present five forest ranges in tehsil Kishtwar: the Kishtwar range, the Padar range, the Nagsene range, the Dacnhan-madua range and the Lupwara range. During last year, more than seven lakh cubic feet of timber were exported from the Kishtwar Division. The local people, for whom agriculture provides an occupation only for three to four months in the year, thus work in the forest for the greater part of the year. In addition to fair wages, they also receive rations at nominal cost.

Much of the wealth needs to be developed. In the past, Kishtwar has depended excessively on the vagaries of rainfall for its agriculture. Even minor droughts have brought about conditions of acute scarcity. A network of canals extending throughout Kishtwar is called for. No doubt, scattered inhabitation, the unfavourable mountainous terrain and other handicaps stand in the way of construction of canals. But the Government has already undertaken the construction of the Nai Garh Canal. This will irrigate the whole of the countryside around Kishtwar known as *Mandal*. Since it will be a few years before the Nai Garh canal can be completed, it is proposed to spend Rs. 10 lakhs on short-term schemes of canal construction, which will irrigate more than 39,000 kanals of land.

Another factor that has retarded the economic development of Kishtwar in the past is the lack of adequate transport. This is being remedied by constructing a road from Wayul in Kashmir accessible to jeeps. The Doda-Batot road is also being extended with a view to linking it with Kishtwar. These roads which bring Kishtwar closer with the outside world are bound to stimulate the mining, leather and forest industries and the wool and fruit trades.

The Government is making concerted and organised efforts to examine and exploit the vast potentialities of this region.



During the last few years the purchasing power of the people has increased considerably. The construction of canals and roads is providing fresh employment for the local population. For the able-bodied, the forest contractors and forest lessees afford remunerative work. Even for those who reside in far-flung outposts, the Government's plan for the extraction of wild medicinal herbs will provide gainful employment. The people collect such plants and sell these to the Government at attractive prices. Even women, who formerly did nothing more than to lend a helping hand to their husbands in poaching animals, have now taken to the collection of these herbs. Some of them have been known to have earned about a hundred rupees each by collecting *Artemesia* alone.

**Kitchlew, Dr. Saifuddin (c 1888—1973)**

! Nationalist leader of Kashmiri origin; his family had migrated from Kashmir and settled in Amritsar long back; *s* of Azizuddin Kitchlew and Jan Bibi; *b* Amritsar, c 1888; *ed* Amritsar, Agra, and Aligarh; at MAO Coll Aligarh (BA) he was a contemporary of Dr. Syed Mahmud (qv) and at Cambridge (BA) of Jawahar Lal Nehru; Bar-at-Law from London; PhD from Germany; *m* Saadat Banu (1915), *d* of an Amritsar lawyer, Mian Hafizullah; 4 S, 4 D.

Gen Sec Indian Cong 1924; Press Delhi and Pb Provincial Cong. Cttees for sometime; Chmn Reception Cttee 44th Session Indian National Cong. Lahore, 1929; seconded the complete independence' resolution moved by Jawahar Lal Nehru at the session: did not like the idea of Gandhiji's calling off the Civil Disobedience movement; acting Pres of the Congress during C.D. movement sometime during 1932-33; spent a period about 14 years in British jails.

After independence was attracted to communism. Pres All India Peace Coun and mem Presidium World Peace Coun; awarded a prize by the USSR.

Died Oct. 1963.

**Kolahoi**

*Kolahoi Glacier* has a base of 14,000 feet above sea level

and can be reached within 2 days from Pahalgam. A hike from Pahalgam and back is easily completed in three days.

### **Konag**

Spring called by Mohammadans and Sitakund called by Hindus. Some of the fish there in are blind in one eye. It is situated at the village Gagar Tahunda 10 miles from Anantnag.

### **Kosa**

In Kashmir oaths were taken in certain ways, king Avantivarman in c. A.D. 933 placed his foot on a sheep's skin wet with blood and Damaras (s.v.), like the King, held swords. Then they mutually swore oaths (Kosa) to observe a specified agreement. (Kalhana, *Raja.*, V. (326). This was a Ksatriya type of oath. There was another type, namely, by libation. Ministers took such oaths, during the reign of king Abhimanyu (A.D. 958-72). This was called an oath by sacred libation. It was sworn before a queen to act without malice towards one another. (Ibid., VII (8). Even servants were made to take such an oath. In A.D. 1081 a servant was made to take such an oath by king Ananta's queen for the well-being of her grandson and to him also she swore an oath in the same manner and he was warned not to trust his grandfather. (Ibid., VII, (459-60). Pacts were made by such oaths.

### **Koslur**

*Koslur*—as the language is called by the Kashmiris has at least six hundred years old recorded literary heritage if Lalla Ded is considered the earliest Kashmiri poetess who was born in 1335 A.D. Wherever Islam had gone, it has had an extraordinary influence over the languages of the land and its script. A note of dissimilar process has taken place in Kashmir. The original Dardic language has supplied the skeleton, Sanskrit has given it flesh but Islam has given it life.

Connected with the formal literature, though not a part of it, are the subjects of folk-tales and proverbs. Kashmir is the

land of proverbs and common speeches profusely in them. Kashmir is celebrated for its folk-tales. Not only are some familiar in every home, but there are also professional reciters, who make their living by telling fairy-tales, worthy of the Arabian Nights.

### Kota Rani

(1338-9): Queen of Udayandeva (1323-38) was murdered by Shah Mir. She was offered the marriage proposal from Shah Mir, but later she committed suicide.

### Krew, Kashmiri

The whiskered tern (*Hyderochlidon hybrida*) Kashmiri *krew*, is a white bird of strong flight, red beak and legs.

It arrives here in April and leaves in the middle of October.

It lays its eggs on the floating fields of the Dal among weeds and water plants. I once saw in the Padshahibagh swamp a colony of 26 nests.

It breeds in southern Europe and in China, and winters in Africa, the Deccan and Australia. Occasionally it wanders to the eastern coast of America.

### Krishna Menou, V.K.

India's representative to security council removed the cobwebs that had gathered round the whole issue and brought back the light the basic resolution of August 13, 1948. The world thanks to the clever propaganda of Pakistan had by then come to believe that it was India that was on fault. In his long and masterly speech spread over nine meetings of the security council (23rd January 1957-21st February 1957) Mr. Menon expounded the case of India and showed in glaring light that it was Pakistan which had failed to carry out its obligations and commitments to India and the United Nations.

He pointed out that one of the principles laid down in the resolution that material change in the situation had been brought about the presence of Pakistan army in the state and that there should be a withdrawal of troops of Pakistan from



the territory of Jammu and Kashmir. It was only when the commission notified the Government of India that the tribesmen and Pakistan Nationals had, and the Pakistan Army was being withdrawn, that India would begin the withdrawal of the bulk of her force.

Pakistan again requested the security council to take up in June 1962, the matter although nothing grave or important had happened to warrant a debate.

### **Krout Gad**

Variety of fish of average weight from half to three-quarters of a seer. It has one dorsal and five ventral fins, which are of pink colour, a dark back, yellowish-white belly and soft skin. This fish is said to live under stones and rocks, and is caught throughout the year; it seems to be of the same species as the Charri and Sattar Gads.

### **Kumarajiva**

Much of the missionary activity of the Kashmiri Buddhists seems to have been centred round the celebrated Kumarajiva who must have made many intimate connections with the Kashmiri scholars of his time while he was receiving education in Kashmir. His father Kumarayan, a native of Kashmir, is said to have been a minister of a petty king by hereditary right. For reasons not known he gave up this job and went to Kucha in Central Asia where he slowly rose to the position of Rajguru. While in Kucha a princess, Jiva, of the royal family fell in love with him and they were married. They had a son whom they named Kumarajiva. We learn that just after his birth Jiva, his mother, turned a nun, taking the responsibility of Kumarajiva's upbringings herself. After giving him some rudimentary education at Kucha, she took him, while only of nine years, to Kashmir for further study. In Kashmir he studied under a learned Buddhist scholar Bandhudatta. Kumarajiva's intelligence and manners won him many admirers and friends among his fellow students and teachers and when after completing his studies, he returned to Kucha he was accompanied there by a

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The descent to Batot is swift. A mile below is *Chashma Amrit*; its waters are believed to contain health-giving minerals and few visitors can resist the temptation of a short respite beside it.

**Kuvalya-Pida : (736-7 A.D.)**

*Kuvalaya-Pida* : The son of Lalitaditya and Kamaladevi, reigned for one year probably jointly with his younger brother, who had tried to oust him, but suddenly abdicated and writing on his throne: "Kind friend, go to the forest, practice only penance, for transient and fleeting are luxuries like these," he left his throne.

**Ladakh Shanti Stupa**

Situated in Leh town 11,500 ft above sea level. It was set up by Japanese monk Bhikshu Nakamura to spread Bndha's message of Peace and non-violence at Luddakh peace Pagoda. It also supports a beautiful huge Buddha statue brought from Japan. It was rennovated opened on August 26, 1991 for public by 76 year old monk of Japan G. Hanava in presence of R. Venkataramana.

**Laddakhis**

People on Laddakh region have Mongoloid or more accurately, Turanian cast of features. Laddakhis are cheerful and peace loving people. They have high cheek bone, with pressed nose. It is said that the nose took this shape the from the Ladakhi habit of sleeping in the extreme could. They have a short height, very honest and fair dealing people. Fa Hien referred to them as "men of the snowy mountains". Fifty five percent of population are Buddhist and rest of Muslims. They have four principle castes, Jirak, Mungrik, Ringan and Gyalpo. Cultivation is their main occupation, is used for ploughing. Another occupations are sheep rearing, trade of wool, in raw form, salt, dry fruit, cultured pearls, semi precious stones, women dressed in fineries and men in chogas.

Polyandry is the common feature among them, elder brother's wife would be the wife of all the brothers. Buddhists are meat eaters. Ladakhis drink chang, salted tea, grim, play flo polo. Now they came out from isolation and taking their due part in the main stream. They form associations, Ladakhi Buddhist Association and Ladakh Muslim Association are prominent among which demanded Autonomous council recently. Buddhists have established Baudh Vihar at several places in the name of Ladakh Baudh Vihar.

Lama lob Zung has taken active part in politics also.

### **Lahore Treaty**

*Treaty between the British Government and the State of  
Lahore, Concluded at Lahore on March 9, 1846*

Whereas the treaty of amity and concord, which was concluded between the British Government and the late Maharaja Ranjit Singh, the ruler of Lahore in 1809, was broken by the unprovoked aggression on the British provinces of the Sikh Army, in December last : And whereas, on that occasion, by the proclamation dated the 13th of December, the territories then in the occupation of the Maharaja of Lahore, on the left or British bank of the river Sutlej, were confiscated and annexed to the British provinces; and since that time, hostile operations have been prosecuted by the two Governments, the one against the other, which have resulted in the occupation of Lahore by the British troops : And whereas it has been determined that upon certain conditions, peace shall be re-established between the two Governments, the following treaty of peace between the Honourable English East India Company, and Maharaja Dalip Singh Bahadur, and his children, heirs, and successors, has been concluded, on the part of the Honourable Company, by Frederick Currie, Esq; and Brevet-Major Henry Montgomery Lawrence, by virtue of full powers to that effect vested in them by the Right Honourable Sir Henry Hardinge, G.C.B., one of Her Britannic Majesty's most Honourable Privy Council, Governor-General appointed by the Honourable Company to



direct and control all their affairs in the East-Indies, and on the part of his Highness the Maharaja, Dalip Singh, by Bhai Ram Singh, Raja Lal Singh, Sardar Tej Singh, Sardar Chattar Singh Attariwala, Sardar Ranjor Singh Majithia, Diwan Dina Nath, and Fakir Nur-ud-din vested with full powers and authority on the part of his Highness.

*Article 1.* There shall be perpetual peace and friendship between the British Government, on the part, and Maharaja Dalip Singh, his heirs and successors on the other.

*Article 2.* The Maharaja of Lahore renounces for himself, his heirs and successors all claim to or connection with, the territories lying to the South of the river Sutlej, and engages never to have any concern with those territories or the inhabitants thereof.

*Article 3.* The Maharaja cedes to the Honourable company in perpetual sovereignty, all his forts, territories, and rights in the Doab and country, hill and plain, situate between the rivers Beas and Sutlej.

*Article 4.* The British Government having demanded from the Lahore State, an indemnification for the expenses of the war, in addition to the cession of territory described in Article 3, payment of a one and a half crores of rupees; and the Lahore Government being unable to pay the whole of this sum at this time, or to give security satisfactory to the British Government for its eventual payment; the Maharaja cedes to the Honourable Company, in perpetual sovereignty, as equivalent for one crore of rupees all his forts, territories, rights, and interests in the hill countries which are situate between the rivers Beas and Indus, including the Provinces of Kashmir and Hazara.

*Article 5.* The Maharaja will pay to the British Government the sum of fifty lacs of rupees, on or before the ratification of treaty.

*Article 6.* The Maharaja engages to disband the mutinous troops of the Lahore army, taking from them their arms; and his Highness agrees to reorganize the regular, or Ain, regiments of infantry, upon the system, and according to the regulations as to pay and allowances, observed in the time of the late

Mahraja Ranjit Singh. The Maharaja further engages to pay up all arrears to the soldiers that are discharged under the provisions of this article.

*Article 7.* The regular army of Lahore State shall henceforth be limited to 25 battalions of infantry, consisting of 800 bayonets each with 12,000 cavalry : this number at no time to be exceeded without the concurrence of the British Government, Should it be necessary at any time for any special cause, that this force should be increased, the cause shall be fully explained to the British Government; and when the special necessity shall have passed, the regular troops shall be again reduced to the standard specified in the former clause of this article.

*Article 8.* The Maharaja will surrender to the British Government all the guns, thirty-six in number, which have been pointed against the British troops, and which having been placed on right bank of the river Sutlej, were not captured at the Battle of Sobraon.

*Article 9.* The control of the rivers Beas and Sutlej, with the continuation of the latter river commonly called the Ghara and Panjnad, to the confluence of the Indus from Mithankot, and the control of the Indus from Mithankot to the borders of Baluchistan, shall, in respect to tolls and ferries, rest with the British Government. The provisions of this article shall not interfere with the passage of boats belonging to the Lahore Government on the said rivers, for the purpose of traffic or the conveyance of passengers up and down their course. Regarding the ferries between the countries respectively, at the several ghats of the said rivers, it is agreed that the British Government after defraying all the expenses of management and establishments, shall account to the Lahore Government for one half of the net profits of the ferry collections. The provisions of this article have no reference to the ferries on that part of the river Sutlej which forms the boundary of Bahawalpur and Lahore respectively.

*Article 10.* If the British Government should, at any time, desire to pass troops through the territories of his Highness the Maharaja, for the protection of the British territories, or those



of their allies, the British troops shall, on such special occasions, due notice being given, be allowed to pass through the Lahore territories. In such case the officers of the Lahore State will afford facilities in providing supplies and boats for the passage of rivers; and the British Government will pay the full price of all such provisions and boats, and will make fair compensation for all private property that may be endamaged. The British Government will, moreover, observe all due consideration to the religious feelings of the inhabitants of those tracts through which the army may pass.

*Article 11.* The Maharaja engages never to take, or retain in his service, any British subject, nor the subject of any European or American State, without the consent of the British Government.

*Article 12.* In consideration of the services rendered by Raja Gulab Singh of Jammu to the Lahore State, towards procuring the restoration of relations of amity between the Lahore and British Governments, the Maharaja hereby agrees to recognize the independent sovereignty of Raja Gulab Singh, in such territories and districts in the hill as may be made over to said Raja Gulab Singh by separate agreement between himself and the British Government, with the dependencies thereof which may have been in the Raja's possession since the time of the late Maharaja Kharak Singh : and the British Government in consideration of the good conduct of Raja Gulab Singh, also agrees to recognize his independence in such territories, and to admit him to the privileges of a separate treaty with the British Government.

*Article 13.* In the event of any dispute or difference arising between the Lahore State and Raja Gulab Singh, the same shall be referred to the arbitration of the British Government; and by its decision the Maharaja engages to abide.

*Article 14.* The limits of the Lahore territories shall not be at any time, changed without the concurrence of the British Government.

*Article 15.* The British Government will not exercise any interference in the internal administration of the Lahore State;



but in all cases or questions which may be referred to the British Government, the Governor-General will give the aid of his advice and good offices for the furtherance of the interests of the Lahore Government.

*Article 16.* The subjects of either State shall, on visiting the territories of the other, be on the footing of the subjects of the most favoured nation.

This treaty consisting of sixteen articles has been this day settled by Frederick Currie, Esq; and Brevet-Major Henry Montgomery Lawrence, acting under the directions of the Right Honourable Sir Henry Hardinge, G.C.B. Governor-General, on the part of the British Government, and by Bhai Ram Singh Raja Lal Singh, Sardar Tej Singh, Sardar Chattar Singh, Attariwala, Sardar Ranjor Singh Majithia, Diwan Dina Nath and Fakir Nur-ud-din, on the part of Maharaja Dalip Singh and the said treaty has been this day ratified by the seal of the Right Honourable Sir Henry Hardinge; G.C.B. Governor-General, and by that of his Highness Maharaja Dalip Singh.

Done at Lahore this 9th day of March in the year of our Lord 1846 corresponding with the 10th day of Rabi-ul-awal 1226 Hijri and ratified the same day.

(*Lakhan Pal*)

*Treaty between the British Government and Maharaja Gulab Singh Concluded at Amritsar, on 16th March 1846*

Treaty between the British Government on the one part, and Maharaja Gulab Singh of Jammu on the other, concluded on the part of the British Government by Frederick Currie, Esq; and Brevet-Major Henry Montgomery Lawrence, acting under the orders of the Right Honourable Sir Henry Hardinge, G.C.B., one of Her Britannic Majesty's most Honourable Privy Council, Governor-General, appointed by the Honourable Company to direct and control all their affairs in East Indies, and by Maharaja Gulab Singh in person.

*Article 1.* The British Government transfers and make over for ever, in independent possession, to Maharaja Gulab Singh and the heirs male of his body, all the hilly or mountainous country, with its dependencies, situated to the eastward of

the river Indus, and westward of the river Ravi, including Chamba and excluding Lahul, being part of the territories ceded to the British Government by the Lahore State, according to the provisions of Article 4 of the Treaty of Lahore, dated 9th March 1846.

### Lal Ded

Lalleshwari or Lal Ded i.e. Granny Lal as she popularly remembered in Kashmir was the first saint poet in Kashmiri. She was 'Shiva Yogini' a mystic of Kashmir school of Saivism. Born of the 14th century A.D.

### Lalitaditya Muktapida (724-61 A.D.)

One of the greatest conquerors of the Karkota dynasty conquered Kanuj, Tibet, Badakshan and Peking. Mitra Sarman had been the foreign minister of Lalitaditya. He was a good administrator and statesman, king introduced certain reforms in central administration, creating posts of Mahapratiharapida (High chamberling), Mahasandhivigraha (Chief Minister) Mahasvasala (Master of horses), Mahabhandagara (Keeper of treasury) and Mahasadhanbhaga. The office of these officers were called Pancamahasabha.

Damaras had grown as most powerful body and troublesome elements in the state. Important towns during this period were Suniscitapura, Darpatapura, Phalapura, Parnotsa Lokapunya, Parihasapura. Hiuen Tsang visited the country. He built beautiful temples and, Viharas, Stupas (see also under their respective names). In which Bhuteswara temple and temple of Martanda were very important. Many canals were also dug and reclaimed waste lands. He also built town Lalitapura. A cauldron was constructed from which 100,000 persons could be daily fed, he sent a mission to China.

### Lalitaditya

Markets and residential colonies were built in the names of three queens in Parihasapura Kamalavati, Cakramardika and

Isanadevi. His minister Mitrasarman put up Siva linga of Mitresvara in Paripasapura.

Religious Policy—extended full freedom and own patronage to other religions and religious places. He was devotee of Vishnu. He patronised learning also left for Turkistan after seven years of reign, cause of his death was not known.

### Lamas

Lamas or Buddhist monks enjoy many privileges and nearly every family in Ladakh dedicates at least one member to the priesthood, usually the first born or the parent's favourite son the child destined for religious life stays at home until about his eighth year. At that age he is sent to a monastery for training and is educated in a kind of boarding school or residential college. He has to pass through the stages of pupil and probationer to that fully ordained monk. As a Buddhist monk they have to observe no less than 253 vows. Monastic life imposes rigorous discipline, celibacy and abstinence upon its followers. The Lamas have their heads entirely shaved and wear light Chinese caps. Their diet consists mostly of wheat, barley or buck wheat rice occasionally. The only flesh food permitted is sheep, goat or yak, soup, milk and tea are the chief beverages. Dalai Lama is the chief spiritual head of Ladakh, Sikkim, Bhutan, Turkistan and Eastern Siberia. He is for them the Vice-regent of Buddha on earth. Lamas are both male and female, they remain Unmarried.

### Lamba Dider

The wall creeper (*Tichodroma muraria*), *Kashmiri lamba dider*, is found here in October. It has an ash white plumage, long curved beak, and slightly reddish wings. It is seen on the walls round the Fort, on the slopes of the Shankaracharya hill and on the sides of the plateau near Pampore. It leaves for its breeding place in March.

Osmaston observed it breeding in June and July in Ladakh in the Gya valley and Khardong about 12,000 ft. above sea level. It is an inhabitant of mountainous regions and is widely distributed from Southern Europe to Central Asia and as far off as China.



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Lofty mountain called Haramukh in Lar. The popular notion is that a snake with in sight of this mountain will not bite.

**Larvivora Brumse**

Ist comes to Cylone in October and lives for Kashmir in April.

**Lavanyas**

A militant class of Damaras like the Daradas and the Ekangas in Kashmir. They played a prominent part in that country's history for some time. During the twenty days reign of king Utkarsa (A.D. 1089) these Lavanyas had become so powerful that ruler sought their support [Kalhana, *Raja.*, VII (1171)]. But when his elder brother Harsa succeeded him he brought them to their knees by a systematic policy of repression. They were terrorised and butchered by Harsa in a very systematic manner to such an extent that, in their region called Madavarajya one of the divisions into which the Kashmir Valley was divided. Believing persons to be Lavanyas, even travellers during A.D. 1099-1100 were caught and impaled on the highways of Kashmir on such a scale that, according to Kalhana, their region looked like Bhairava's kitchen.

He was entrusted with the settlement of the valley.

**Lawrence, Walter**

1890 A.D. came out travelled Kashmir he wrote about character of Kashmiri, agricultural system, life of cultivation he also suggested some reforms in Agriculture. He compared Kashmiri cultivator, with Irishmen. He spent some years in villages where was known and even now remembered as Loren. His book was entitled valley of Kashmir. He also described mineral wealth and its possibilities in Kashmir. He had written two books—the *India we served* and the *Valley of Kashmir*.

His settlement was called Lawrence settlement main features of his settlement were—

- (1) The state demand was fixed for 14 years.
- (2) Payment in cash was substituted for payment in kind.
- (3) The use of force in the collection of revenue was done away with.
- (4) Begar was abolished.
- (5) Occupancy rights were conferred on cultivators in uncultivated lands.
- (6) Waste land were entered as Khalsa, but preferential rights for acquisition of such lands by tenants was granted.
- (7) Permanent but non-alienable hereditary rights were granted to those who accepted the first assessment.
- (8) The area of privileged holders of land in excess of the sanction area was assessed at ordinary rates.
- (9) All land was carefully valued on the basis of produce previous collection and possibility of irrigation.
- (10) The rasum and other Exaction were abolished and the rents and liabilities of cultivators were defined.

### **Lease of Gilgit**

Agreement between the British Government and Colonel His Highness Maharaja Hari Singh, Inder Mohinder Bahadur, G.C.S.I., G.C.I.E., K.C.V.O., A.D.C., Maharaja of Jammu and Kashmir, his heirs and successors, executed on the one part by Lieutenant Colonel Lionel Edward Lang, C.I.E., M.C., in virtue of full powers vested in him by His Excellency the Right Honourable Freeman-Thomas, Earl of Willingdon. P.C., G.M.S.I., G.C.M.G., G.M.I.E., O.B.E., Viceroy and Governor-General of India, and on the other part by Colonel His Highness Maharaja Hari Singh aforesaid. It is hereby agreed as follows :

*Article I*—The Viceroy and Governor-General of India may at any time after the ratification of this agreement assume the civil and military administration of so much of the Wazarat of

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Gilgit Province (herein after referred to as the "said territory") of the State of Jammu and Kashmir as lies beyond the right bank of the river Indus, but notwithstanding anything in this agreement the said territory shall continue to be included within the dominions of His Highness the Maharaja of Jammu and Kashmir.

*Article II*—In recognition of the fact that the said territory continues to be included within the dominion of His Highness the Maharaja of Jammu and Kashmir salutes and customary honours shall be paid in the said territory by the administration on the occasion of the birthday of His Highness, Baisakhi, Dussehra, Basant-Panchmi and on such other occasions as may be agreed upon by His Excellency the Viceroy and Governor-General of India. The flag of His Highness will be flown at the official headquarters of the Agency throughout the year.

*Article III*—In normal circumstances no British Indian troops shall be despatched through that portion of the Wazarat of Gilgit Province which lies beyond the left bank of the river Indus.

*Article IV*—All rights pertaining to mining are reserved to his Highness the Maharaja of Jammu and Kashmir. The grant of prospecting licences and mining leases will be made during the period of the agreement mentioned below.

*Article V*—This agreement shall remain in force for sixty years from the date of its ratification and the leases will terminate at the end of that period.

Signed and exchanged at Jammu this 26th day of the month of March, 1935.

### **Leh**

Is a capital of Ladakh, tucked away in Himalaya at 3,440 metres nestling in the valley of the Indus River, along an ancient trade route. The 434 km road journey from Srinagar.

### **Lekhadhikarin**

A writer of documents. He was an officer in charge of



written documents and noted in Kashmir history. A king like Matrgupta could by a nod of his head direct a document to be delivered by a *Lekhadhikarin*. [Kalhana, *Raja.*, III 206]. This designation was certainly no new creation of the Kashmiri administrators but a variation of the Kautiliyan *Lekhaka*, a writer, a designation which can be traced in the Scythian inscriptions which refer to a *Lekhaka*. (*E.I.*, X, no. 921, p. 93).

### **Lidarwat**

Is 7 miles from Aru at Sonmarg. At this place the Valley opens out more and is in places densely wooded. This is one of the most beautiful camping grounds. Tourist hut is available which can be easily booked.

### **Lien Marg**

The path to Lien Marg leads through fine forests of pine and a succession of glades which vie with one another in beauty. Before entering the Marg, a fine view of Apharwat as far as Ailapator is seen. This graceful grass covered marg offers excellent camp sites.

### **Lohar Chak (1579-80 A.D.)**

Lohar Chak brought peace and economic stability to the people. Unfortunately he was not destined to rule for more than a year. Yusuf Shah acted swiftly, presented himself before Akbar on January 3, 1580 requesting him for refuge and help. Akbar who was looking for such an opportunity, readily agreed. He sent Mughal forces under Raja Man Singh to restore Yusuf Shah to the throne of Kashmir. The Kashmir nobles and the reigning Sultan. Lohar Chak became afraid of the Mughal invasion and contacted Yusuf Chak with the message that if he returned to the valley without the Mughal force, Lohar Chak would abdicate the throne in his favour. He believed them and left Lahore with a small force. He was confronted at Sopore on November 8, 1580 by Lohar Chak but he lost to Yusuf Chak. Lohar Chak

was captured and imprisoned. The throne once again went into the hands of Yusuf Chak.

### Lohara Dynasty

This dynasty came into power with the succession of Queen 'Didda' by Sangramaraja (1003-28-29 A.D.) a nephew of Didda. This dynasty was Rajput dynasty and thus in 11th and 12th centuries, as elsewhere in India there were Rajput Kings in Kashmir also. The Lohara ruling family was said to belong to the Bhatti clan of Rajputs and hence the Kashmir Kings were probably Bhattis. It is thus clear that inter caste marriages were in order of the day in Kashmir. Sangramaraja was a founder of Lohara dynasty in Kashmir he ruled Kashmir since 1003 to 1028-9. In his reign began the final conquest of Hindustan by the Muslims. Tunga who was very popular, became unpopular later. Mohammad Gaznavi invaded Kashmir twice in 1015 and 1021. Sangramaraja sent some help to Trilochanapala, Shahi king of Kabul against Mohammed Gaznavi, Hindus sustained a defeat in a battle fought by him in 1021 A.D. with the aid of Kashmir troops.

Sangramaraja's son Hariraja ruled for 22 days during 1028 his mother Srilekha endeavoured to secure crown for herself. Nobles of Kingdom installed younger son of Sangramaraja (1003-28) Ananta Deva on the throne (1028-630). He married Suryamati daughter of Inducarar Raja of Jullandhar. During Ananta's reign two Sahi Princes were very powerful Rudrapala and Didda Pala. Ananta was very weak king and could not prevent officials like Dullaka and Padmaraja to embezzle state funds. Then the queen Suryamati had taken over the administrative work in her hand. Haladhara poor man had become Prime Minister and proved strong administration. He brought many financial and administrative reforms. King had retired to Vijaywara with state treasury.

Kalasa was coronated in (1063-81) with the help of Vaman and Kandrapa he consolidated his kingdom and improved internal administration. About 8 rulers paid homage to him in 1087-88. He became licentious and died at Martand in 1089.

Kalasa's son Utkarsa was coronated (1089) later in a rebellion by Harsa he was imprisoned and committed suicide in 1089.

Harsa ruled Kashmir (1089-1101 A.D.) he was a remarkable person versed in many languages, a good poet, a lover of music and Arts. He had a many contrasting qualities cruelty and kind hartedness, liberality and greed, cunning and want of thoughts. Harsa introduced many new fashions, dresses, and ornaments. During his reign Bilhana was made Royal Poet. Kalhana refers introduction of many new musical instruments, coins. Prosperity and affluence was enjoyed during Harasa's reign. Troops were reorganised. Heavy taxes were imposed and temples were demolished. In 1098 A.D. king defeated in expedition against Dards. In 1099 plague was spread. He was dethroned and died in 1105 Uccala succeeded Harsa, Uccala belonged to another branch of Lohara dynasty.

Uccala died in 1111. Uccala was succeeded by Sussala like his brother. Ruled upto (1115-1120 A.D.) the measures to curb the activities of Damara's. But could not dismiss noble Sahasramangala, whom Sussala had dismissed hatched a plot against king with the assistance of Hill Chief, led an expedition against the valley from South.

Damaras also rebelled and defeated king. They installed Bhitsacary, but he also proved sensual. Sussala (1121-28) again seized the throne in 1121. He entered into secret pact with Utapala, which led to murder of king Jayasimha ruled the Kashmir (1128-1155 A.D.). He announced general amnesty Utapala was captured and murdered, Bhitsacara was also killed in 1130. Bhoja surrendered himself during his reign in 1195 A.D. His whole reign was engaged in wars. Jayasimha was succeeded by Paramanudeva. He ruled for ten years (1155-65 A.D.) and busy in filling of treasury with the assistance of Prayaga and Janaka.

Paramanudeva was succeeded by Vantideva 1164 A.D. died in 1171 A.D. Upyadeva was installed and ruled till 1180. Upyadeva was succeeded by a greater fool king Jassaka in 1180 ruled till 1198 A.D. Land lords had exploited his reign by captur-



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ing land. Brahamans captured powerful position. He was succeeded by Jagadeva in 1198 A.D. Kayasthas were very powerful during this reign again there was a civil war. Jagadeva was succeeded by Rajadeva 1212 A.D.-1235 A.D. his reign was a disturbed rule. The royal authority was threatened by Lavanyas, son of Rajadeva Sangramydeva was installed in (1285-1252 A.D.). He tried to crush power of brahmas. After the bloody struggle brahmans were overcome, but Brahmans asserted themselves and become powerful. They forced king to retire. He was murdered by Brahmans. He was succeeded by his son Ramadeva, 1252, rule upto 1272 he wanted to take revenge with the murderers of his father Samgramadeva. He was succeeded by his adopted son Lakshamandeva in 1273 A.D. and killed by Kajjala in 1286 A.D. After his death two Damara lords Samgramacandra and Simhadeva dominated the scene. Simhadeva was successful in occupying the throne. He died in 1301 A.D.

Sahadeva ruled 1301-30 A.D. He led many expeditions outside the valley. Sahadeva's rule was notable for giving shelters to adventurers. This was the final phase of Hindu rulers. By the beginning of 13th century Islam entered into Kashmir. Last Hindu ruler was *Kota Rani* Queen acceded the kingdom.

After five months of her accession to throne, an insurrection broke out in the Kamraj district and queen went to Jayapura to direct the operations personally. No sooner had she left strong than Shah Mir and his strong followers captured the city and proclaimed himself king. For a month there was a fighting between Shah Mir and Lavanya tribe. Shah Mir was driven out of the city. Again Shah Mir attacked from rear... surrounded the Lavanyas, Kota Rani ordered closure of the gate of Jayapura fort. She was defeated by Shah Mir and surrendered on explicit condition that she will share bed and throne with Shah Mir. After the incident, Kota Rani committed suicide in the bedroom of Shah Mir on very first-day. Thus the Lohora dynasty ended. This has also brought end of Hindu rule.

## Lol Lyric

Is a short poem, an utterance of a single mood, rarely in more than six or ten lines including the refrain. It is a thing of music. They are sung to accompaniment of saz, Santoor, not and tambakhnar, Musical instruments which use in Kashmir have made peculiarly our own. Arinimal and Lal ded are famous for there poems.

## Lolab Valley

There are few more charming spots in Kashmir than the Lolab. If it lacks the wild grandeur of the Sindh valley, or the majestic scenery of Gurais, or the calm expanse of the Dal or Manasbal lakes, it has a sylvan beauty nowhere excelled. It is separated from the main Srinagar valley by a low range of mountains bare on the south, but towards the Lolab clothed with cedar and pine forest from summit to base. It is in all about 14 miles long, its outlet being a narrow wooded ravine at the western extremity. The upper portion is an oval basin, six miles long by three broad, dotted over with villages, buried in park-like groves of walnut and orchard trees, in a way that, on the whole, will impress the visitor "with a sense of calm and quiet and rest."

To lovers of the forest nothing can excel it an beauty. Here are gathered the finest deodars in the whole vale, covering the hill-sides in dense masses.

Several days can well be spent here in the most enjoyable camps, marching from village to village. The Lolab should not be rushed. The visitor should give himself plenty of time. The streams running through it, form the Lolab river, which, joining the Kamil below Kupwara, eventually form the Pohru river.

From Awatkul to Kupwara, it is an easy and pleasant road through many shady villages. The old camp, in the middle of the village, is now much encroached on by cultivation. A quarter of a mile further on through the gorge is a most pleasant spot—a grassy sward shaded by fine walnut trees to the left of the road.

**Lots Awalha-Khang and Manjushri Lha-Khang**

There are two small adjoining shrines that share a similar plan at Alchi Laddakh. The morals of the temple follow the theme of the thousand Buddhas former one is dedicated to Rinchen Zang-po.

**Lha-Khang Soma**

Buddhist temple at Alchi Laddakh. This structure is of a later date than the other shrine at Alchi.

**Madavarajya**

A portion of Kashmir valley about the capital Srinagar. While the part below was called Kramarajya. The modern Maraz and Kramaraz. There are same places in the interior of Madavaraja, where the bright sunshine was oppressive through their extra-ordinary strength the trees grew as soon as they were planted. It was also called Yaksadara.

**Magres**

Tribes came to Kashmir during the reign of Suhadeva (1301-20) many officers were from this tribes during Muslim rule. 1339-1589. Rai Magrey was the minister in Sikandar's court during 1389-1413 A.D.

**Mahadev (13000 ft.)**

Is situated in the East. In summer pilgrims climb this peak. On the lower sides of this mountain one comes across a herb *Macrotomia benthami* in wild perfusion. This herb is well known as Kah Zaban or Gaw Zaban. It is frequently prescribed by local physicians to ailing persons. The source of fresh water is Tarsar a lake on the Amarnath mountain.

**Mahagunas Pass**

Is 20 miles from Pahalgam. This is the highest point that



one has to pass while going to Shree Amarnath Cave. This place provides one of the most wonderful sights in the world and has many small lakes in the months of July and August. The highest point is 14,700 feet above sea level, which the pilgrims cross on their way to Amarnath Cave.

### **Mahaz-E-Azadi**

This party was raised by Sufi Muhammed Akbar who was a leading member of the erstwhile Plebiscite Front. Its formation could be considered partial resurrection of the Plebiscite Front. The aim of the Party is to achieve liberation of Kashmir. It has limited influence in Sopore. Leaders have been demanding better deal for those who had made sacrifices for 'Right of Self-determination'. They also raise slogans like 'Indian Dogs Go Back' in their meetings. The party believes in liberation and formation of United Kashmir. It is likely to have links with National Liberation Front of Pakistan which has the same aim.

### **Mahimana**

A festival observed in Kashmir in A.D. 1132 even in the kings court. Festival is still celebrated. When lights in honour of gods and the manes were kept on the snow on the bright 8th of Phalguna. A fast is also observed.

### **Mahjur, Ghulam Ahmad (1887—1952)**

Born in Avantipur 1881. National poet of Kashmir. His popular poem flower influenced Tanjore also. One of his poem has been adopted as the National Anthem of Kashmir, June 1952.

He was a popular poet whose poems were recited at political meetings from the earliest days of the freedom movement in Kashmir. His poetry expressed the nationalistic aspirations of his people.

One of his major achievements was to restore to Habba Khatoon (a Kashmir poetess of the latter half of the sixteenth

century) the position and the honour that are her due. This poetess, who was an exquisite singer also, rose to be a queen and after her ruler-husband had surrendered to Akbar, put the intense sorrow of her heart and longing for liberty into her songs. These songs are now bywords in Kashmir. According to Mujeeb, Mahjur has written a biography of Habba Khatoon which is yet to be published.

### **Merops Apiaster**

Common bee-eater, Kashmiri *makhimar*, visits the Valley in the first week of May and leaves in early September. It has a long, curved beak and green plumage of varied hues. It has a bright yellow throat. It digs its nest in the soft alluvial soil on the lower slopes of Hari Parbat and Shankaracharya hills and lays five or six eggs. Its breeding range is the whole of southern Europe, Central Asia, Afghanistan and Kashmir.

In winter it visits Sind, the Persian Gulf, Africa and Cape Colony where it is said to breed a second time.

### **Maktophikar**

Situated near village called Ingura to the north of the Larkul Nallah. The ascent to it is over the plateau called Hanan. From underneath this rock a little water is oozing out. Every year on the Nirjala Ikadasi day a fair is held. The pilgrims sing in one chorus "Balbadra Haldharo Palapone Traw". Then suddenly water flows out in a large volume from underneath this rock, which suffices for the bath of pilgrims assembled. At this spot there was a strange imageable.....from whose four teats water used to come out in drops.

### **Manasbal Lake**

It is situated at a distance of 15 miles to the north of Srinagar. The circumference of the lake is about 5 miles. The water of the lake flows out through a canal to the Jhelum. It is not rich in natural products like the Dal and Wular lakes. The

special feature of the lake is that it has some hot springs the water of which does not freeze even in the coldest winter.

### Markabans or Ponymen

Be it Pahalgam, Tangmarg or Sonamarg—the bases for undertaking expeditions to higher mountains—the first people to greet the visitors as soon as they alight from a bus are the *markabans* or keepers of ponies. It is with their help and service—ponies being the only mode of conveyance in the upper reaches of the valley—that one can feast one's eyes on the grandest and wildest beauty of nature.

Pleasing, though strange, is the way of their approach to the visitors which more often than not provides peals of laughter to the spectators and visitors alike. It embarrasses a visitor to make a suitable selection of ponies for his requirements when he finds himself surrounded by dozens of ponymen seeking to get his custom. "My pony is better, sir; mine is far better, sir", they shout all at once. Long after, whenever a visitor recollects his stay at Pahalgam or Gulmarg, the scene of ponymen throwing a cordon round him comes at once to his memory and transports him to the sweet, carefree days spent in the midst of Nature.

The ponies of Kashmir are small in size, but wiry and of great endurance. They are sure-footed and left to themselves will safely carry their loads over steep passes or through narrow gorges. The ponymen employ them in different ways. Sometimes they are employed to transport luggage to different *margs* or mountain meadows at higher altitudes, or carry tourists to places of exquisite scenic beauty in the interior of the side valleys or up to glaciers like Kolahoi or Apharwat. Every ponyman tries his utmost to undertake as many trips as possible during the season stretching from May to October and reap a rich harvest which may stand him in good stead during the winter when he has to idle away his time. "Summer is most welcome to us for it is in this season that we hope to earn our living for the whole year. Transporting luggage and tourists to different places of beauty is our profession and we derive great



pleasure in pursuing it, although it is rather trying to secure customers", said a number of ponymen when asked about their income and profession.

They are the best guides and know every inch of the valley. Coming into contact with visitors from all parts of India, they have picked up a fairly good number of words of daily use from each regional language and can talk intelligently with people belonging to any State in India. In their own humble way they make a valuable contribution to a visitor's happy and enjoyable holiday in Kashmir.

### **Martanda**

The deity was worshipped in Kashmir. Lalitaditya built the famous temple Marttanda temple built in 724 A.D. There existed belief that the deity Marttanda could save one's life. So King Kalasa (1063-89 A.D.) in the last year of his life proceeded to the shrine of Marttanda and to save his own life sought refuge there. Temple was built in 8th century was demolished by the Muslim vandal Sikandar.

It has been called "the materialised spirit of a transcendent vision". It is a supreme model of a style.

### **Martand Temple**

Built by Lalitaditya Muktapida. Temple dedicated to sun with great uncut stone wall. It is wonderful temple of Martanda, near *Tirtha* of Matan. James Ferguson called it, "architectural lion of Kashmir". This is a temple of sun.

The shrine stands within an immense courtyard surrounded by a pillared arcade and a series of cells. Certain features in the surface decoration of the Martand temple are of unique interest. The regularly spaced medallions, the frequent use of pilasters and the pediment motif—all recall the architecture of the antique classical West. The capitals of the fluted piliars supporting cornices have something Doric about them, and their moulded bases are of the Attic type.

**Marwah, Ved**

Remained advisor to governor for two years. He was connected with Kashmir problem since 1989. He negotiated with militants in the matter of Rubbaiya Sayeed kidnapped by Militants.

**McCain, John**

US congressman visited India and Jammu and Kashmir early 1994. Elaborated the Kashmir problem. He has narrated his observations as under :

There are two principle threats to India fulfilling its promise of leadership. One is the dispute over Kashmir. I would not presume to understand the conflict to the degree that the participants understand it, nor would I presume to offer a solution.

Based on my knowledge of US military involvement in southeast Asia, however, I would give my friends in India some friendly advice. The numbers of troops deployed, militants arrested and battles won may not be an accurate indication of how close the crisis is to being settled. An armed faction with a basis of support in the population and substantial support from abroad may defy all the logic of war.

A war such as India is waging in Kashmir can easily become a serious drain on resource and political capital. During the Vietnam War, President Lyndon Johnson was also involved in ambitious domestic reform—his vision of the “great society”. His efforts to pursue both victory in war and reform at home did permanent damage to the US economy and leadership.

**McDermott, Jim**

(Democrat-Washington State) US congressman who introduced a sense of the house resolution calling on the State Department to re-examine its decision to drop Pakistan from its “watch list” of countries suspected of exporting terrorism.

McDermott referred to a plethora of troubling developments and startling revelations about Pakistan that were disquieting to say the least. These included the recent report in the *Washington Post*, quoting former Prime Minister Nawaz Sharif, that the Pakistani Army Chief and the head of the Inter-Services Intelligence Directorate (ISI) had suggested large-scale narcotics transactions to raise funds for covert actions in other countries.

Secondly, Mr McDermott pointed out, Yakub Memon who was recently arrested for the March, 1993 terrorist bombings in Bombay that took 317 innocent lives had implicated the ISI as having provided the maney, weapons and explosives. "The suspect, an Indian citizen, possessed a number of incriminating items, including a Pakistan passport and identity card", the Congressman said.

Thirdly, Indian security forces in Kashmir in recent months arrested numerous Pakistani, Afghan, and Libyan nationals, who admitted that they had been trained, funded and armed by ISI-backed elements in Pakistan.

"Finally, and most disturbing, former Prime Minister Sharif recently told the world that Pakistan has for some time possessed nuclear weapons". McDermott stated. "This admission comes after more than seven years of assurances to the contrary by Pakistan to the United States Government."

The Congressman pointed out that the developments came at a time of heightened concern about terrorism, narcotics trafficking and nuclear proliferation throughout the world. "The Government of the United States has sent many billions of taxpayer dollars during the past decade fighting each of these menaces", he added. "In light of these four developments, it is vital for the Congress to go on record in favour of a review of the State Department's decision last year to drop Pakistan from the "watch list" of nations suspected of supporting terrorism".

### **Methi Chaman**

Green vegetable food is to be dish prepared with a special process ;



Take 4 lbs. of good milk and when it has come to the boil add 6 ozs. of *dahi* to it so that the milk splits. If you have any difficulty in splitting the milk, add the juice of half a lemon to it. When the milk has split, pour it on to a square piece of fine muslin. Hold the muslin tightly over a cooking pan. Tie up the corners of the muslin and let the milk hang from a nail in the kitchen for four to five hours till all the water has been drained away and there is a white solid in the muslin. This is called *chaman*. Now cut the *chaman* into pieces about  $1\frac{1}{2}$ " long and  $\frac{3}{4}$ " thick. Fry them to a golden colour in ghee and put away for the time being.

Now take the *methi*, one of the winter greens in northern India with very small leaves, and boil it. Then grind it into a paste and cook it in  $\frac{1}{2}$  lb. ghee for 16 minutes without adding a drop of water. Mix the pieces of *chaman* with the *methi* and after adding a cupful of water to it season it with salt, chillies and *dhania* and put the lid on the pan. Leave it to simmer over a slow fire till all the water has been absorbed and a deep emerald coloured gravy remains. The golden *chaman* in this green gravy looks very appetising.

### Migton

Is naming feast of Ladakh, held exactly one year after birth of child. Lama blesses the child and gives the name. Then relative retire to the traditional entertainment of dinner and *chhang* and songs.

### Mihirakula

White Hun ruler succeeded his father Toramana in A.D. 515. He was known as a cruel king. He came into Kashmir through Pir Panjal Pass. He was responsible for ordering one hundred and more elephants to be pushed down the precipice, just to amuse himself. Once he also ordered for massacre of thousands women and, with their relatives. He is credited with building a shrine of Siva near Srinagar, foundation of town Holada (Volar Pargana).

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Mihirakula ended his life by committing suicide. He was succeeded by Baka, Kistimanda, Vasunanda, Nara II, Aksha, Gopaditya; Gokarna, Khinkhila.

**Mineral Wealth**

Can be classified in two classes according to purposes (1) commercial (2) Non-commercial.

In first category coal, lignite, Nickel, Lead, Copper, Zinc and Iron can be counted. In second quality metal, Non metals and mineral ores, can be counted. Manganese, Gold, precious stones, gypsum,...and borax are all known to exist in Kashmir, but it is not known if such deposits can be commercially exploited. Mineral resources are to be found in and around the valley of Kashmir, in Jammu, Laddakh, near Pir Panjal mountains.

Coal fields—Jammu.

Iron ore—is found in the Raisi district of Jammu.

Chromite—Large deposit of Chromite have been found in Laddakh.

Bauxite—deposit of Jammu province.

Lead—are found in Bungar on the Jhelum valley road.

Manganese—deposits are found near Liddar nala.

Copper—is available in Riasi district.

Laddakh and Tibets are main *borax* producing area.

Minerals—sulphur in Pujja valley.

Precious stones—

Lime stone—is found in many parts of state.

Gypsum—is available in Uri mountains.

Graphite—Uri sector.

Ochre deposits—can be found in Nur Khwah.

**Mitrasaraman**

724-761 A.D. foreign minister of Lalitaditya, he put up a Siva Linga of Mitreswara in Parihasapura.

**Moghuls (1585-1753)**

See also Kings under their respective names. Babar came

to India and founded his kingdom. He sent his speoys to Kashmir, but could not get success. Mirza Haider of Auritapa and Sikandra or Khan are also have invaded Kashmir but could not secure a footing. Humayun also tried his luck but could not succeed. Akbar came in 1588 A.D. a deputation from Kashmir submitted a petition to Akbar which included an invitation to him. A pact was signed. Akbar remained for 19 years, he appointed subedars for Kashmir—

- (1) Mirza Qasim, 1586-7.
- (2) Mirza Yusuf Khan Rizvi, 1587-90.
- (3) Muhammad Qulich Khan 1590-1601.
- (4) Mirza Ali Akbar 1601-1606.

Mirza Qasim faced armed opposition from Yakub Shah and Shams Chak, so could not conduct administration. Yusuf Rizvi engaged himself in undoing the evils of the past regime. Akbar visited Kashmir after two years of conquest. He studied political and administrative set up. Emperor was hailed by the people of every community. He measured the land to settle the revenue. Akbar fixed his camp at Pattan. He built Hari Parbat fort, Nasimbagh. He visited Kashmir thrice 1586, 1588, 1596. Aurangzeb ruled Kashmir (1658-1707 A.D.). He was contemporary of Charles II, James II, William III much atrocities were committed during his reign. He visited Kashmir once in 1663.

Saif Khan introduced many forms of new exactions—Revenue, taxes, deductional salaries. Mubarez Khan 1667-68 illtreated the people. Muzaffar Khan (1690-92), Aba Nasar Khan (1692-98), Fazal Khan (1698-1701), Ibrahim Khan (1701-06), Iftikhar Khan (1671-75) all were motorious and killed many Hindus. Akbar was succeeded by Jahangir 1605-1627 A.D. He was prince of luxurious taste. He built Shalimar, Nishat Bagh for Nurjahan, Chashma Shahi, Naseem, Verinag. He was a just monarch and the fabled a tell verily belong to him when Jahangir was dying he was asked if he wanted any thing he replied Kashmir.

Shahjahan ruled Kashmir 1627-58 A.D. He visited Kashmir many times. During (1630-40) his reign Zaffar Khan abolished



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many taxes such as tax on saffron, wood, poll-tax on sheep and boatman. Ali Mardan Khan (1560-57) built up sarais on the Pir Panjal route.

Aurangzeb's reign faced many natural calamities. Bernier visited Kashmir during 1664 Mughal prestige deteriorated from Aurangzeb's regime. During the governorship of Abdul Samad Khan (1720-22) anti-Hindu disturbances broke out. Mohammad Shah was the last ruler of Mughal emperor who was succeeded by Afghan conqueror Ahmad Shah Abdali in 1753.

**Moghul Road**

Has been in use since king Akbar's time and several kings from Kashmir to India travelled from this road. *Ain-i-Akbari* also have some records, emperor Jahangir fell ill en route while coming from Kashmir and died near Behramgala. A senior courtier decided to take out intestine of king and buried them at a village. Grave of king still exists on Noushera-Rajauri highway. Sheikh Mohammad Abdullah preparing plan to built this road and created separate Moghul Road division. But later on due to militancy could not be prepared. This route was also figured in Kshemendra's *Samayamutrika*. He calls it salt road Mughal emperors built the Imperial Road over this route. Starting from Hurapura in South of Valley, the route ascends through the valley of Rambir River to Aiabad Sarai, the Mughal hospice. From there the road goes up a gentle sloping valley westwards until, at a distance of five miles, the pass is reached.

**Moschus moschiferus**

Musk Deer or Kastura in Kashmiri, extends all along the Himalayas, China and Siberia. The fur is coarse and brittle and both male and female are hornless. It is killed for musk pod and has been decreasing in numbers rather too fast.

**Muhammad Shah (1484-87 A.D.)—First Reign**

The prince, Muhammad Khan was enthroned with the title of Muhammad Shah. Kashmir Treasures Collection at Srinagar He was a minor, hardly seven years of

age. The king maker, his maternal grand-father, Sayyid Mirak Hassan Baihaqi, therefore, acted as his regent. He suppressed the subjects and his oppressive rule was openly challenged by the nobles and with the help of Raja Parsuram of Jammu who had taken shelter in the valley, they attacked the stronghold of Sayyids at Nowshera. Most of them were mercilessly murdered including Sayyid Mirak Hassan Baihaqi, his sons and other relatives. But no sooner than such a united action could bear fruit, the Sayyids were defended by Tatar Khan, the Lodi Governor of Punjab, the Kashmiris gave a tough fight to the combined forces of Sayyids and Tatar Khan and were defeated. The Sayyids had already killed Yusuf Khan, the son of Behram Khan, who was in prison. Thus a suitable replacement for the throne was prevented.

The defeat and finally the retreat of Sayyids brought to limelight leaders like Jahangir Magre, Saifdar, Idi Raina and Shams Chak. Out of the four, Jahangir Magre was successful in placing himself as the Prime Minister of the state. In fact two groups of nobles. Magres and Chaks, turned out to be more powerful and dominated the history of Kashmir till about 1561 when Chaks established themselves on the throne. The Magres were natives whereas the Chak were foreigners from Dardistan and had entered in Kashmir as refugees in the beginning of fourteenth century.

Jahangir Magre who was exiled in the previous regime because of the tyranny of Sayyids, exterminated the remaining Sayyids also soon after capturing power. This gave offence to other three leaders who only for the lust of power again ignored the national interests. They invited Fath Khan and encouraged him to attack the valley. He made two unsuccessful attempts to capture the throne but Jahangir Magre was able to defeat him. On the home front Jahangir Magre took vengeance on the well-wishers of Fath Khan. Most of them were killed, some were thrown into prison and some fled the country. This gave a cause for the opponents of the Prime Minister to come together and this time under the leadership of Saif Dar. They compelled Fath Khan who after his defeat was staying in Rajouri, to make another attempt for the throne of Kashmir. That time in the

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year 1487, his forces with the active support of the locals defeated Jahangir Magre who left Kashmir and died in exile. Fath Khan ascended the throne and took care that the deposed Sultan is well looked after.

**Muhammad Shah (1499-1505 A.D.)—Second Reign**

The restoration of Muhammad Shah meant the restoration of power in the hands of Sayyids. The Kashmiris were fed up with their treatment and could not reconcile with the change in the administration. The two powerful ministers Musa Raina and Ibrahim Magre resigned from his ministry and joined the opposition under the leadership of Shams Chak—the ex-Prime Minister. They waged a war on the Sayyids in 1505 in which they were totally defeated. Sayyid Muhammad Baihaqi with his followers was killed. The Sultan escaped to Rajauri and the ground was clear for Fath Shah to lay claim on the throne.

**Muhammad Shah (1516-26 A.D.)—Third Reign**

On his restoration on the throne, he appointed Kachi Chak as his Prime Minister. Prior to him and towards the close of Fath Shah's second reign, Malik Osman Dar was the head of the administration. He had to face the combined opposition from Magres and Chaks led by Kachi Chak. The latter was successful in taking the reins of the government in his hands. His behaviour with Hindus was in no way different from his predecessor Musa Raina. He, instigated by Mir Shamas-ud-din, extirpated Hindus who had come back to continue their religious activities, some openly and some secretly after their conversion to Islam. The result was that about 800 Hindu leaders were massacred and many more were forcibly converted to Islam in 1518. In 1519, the main contender for the throne, Fath Shah died at Nowshera. His dead body was brought for burial to Sehyar near Nawakadal by his eldest son Sikandar Khan and his chief supporters who were disgruntled nobles opposing the authority of Kachi Chak. These included Abdul Magre, Lohar Magre, Idi Raina and Jahangir Padru.



Muhammad Shah, in fact, was the first ruler who raised a number of nobles of the Chak tribe to high offices. Among them was his Prime Minister, Kachi Chak with whose assistance he got the throne once again. On the other hand Magres resented the domination of Chaks. They, in order to restrain the powers of Kachi Chak who happened to be the father-in-law of the reigning Sultan, brought Fath Shah's sons, Sikandar Khan, Habib Khan and Nazuk Khan into their confidence. The eldest one among these, Sikandar Khan was proclaimed as Sultan in the occupied fort at Nagam—a village in the south about 18 kms. from Srinagar in Badgam district. Kachi Chak challenged them and defeated them. They then again resisted the royal forces at Shadipur (Shahab-ud-dinpur)—a known locality on the confluence of the Jhelum and the Sindh rivers. There too the conspirators were defeated and prince Sikandar Khan was forced to leave the country.

Kachi Chak by this time had realised that the reasons behind the uprisings were the growing confrontation between him and his political rivals. He, therefore, discarded the path of confrontation and attempted to win them over by the settlement of matrimonial alliances between the members of the two communities—Chaks and Magres. This policy of politician-cum-statesman, Kachi Chak was not taken by the Sultan in good spirits. He forced him to leave the country. It was a blessing in disguise.

The exit of Kachi Chak resulted in the consolidation and then the domination by the Chak nobles. However, they were not destined to control the state for a long time. In 1525, Mughal forces came to the help of Sikandar Khan but were defeated by the Chaks who were traditionally strong and brave soldiers. Quite surprisingly, the exiled former Prime Minister, Kachi Chak and his followers also joined with Chaks in the fight against Mughals. Sikandar Khan was imprisoned and afterwards blinded. Soon after he died.

The patriotic spirit shown by Kachi Chak in defeating the Mughals raised his prestige once more and he was restored to the highest post of Prime Minister. But before long, differences

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between him and the Sultan surfaced. The Sultan was dethroned in 1528 and imprisoned in the fort of Loh-kot or Lohrin (ancient Loharakotta) which was known for its height and strength. He placed his own eldest son Ibrahim on the throne,

The struggle for the throne of Kashmir between Muhammad Shah and Fath Shah could have ceased on the latter's death in 1519 but it was not so. The unending rivalry among the leaders continued as before with each faction endeavouring to get power with a puppet king. The Sultan could be dethroned and a new one installed by the nobles or the party who commanded power. The energies and national resources were aimlessly frittered away only to settle scores. Apart from natural calamities like famines and floods, the people suffered consequences of political instability, change of kings and his aides at frequent occasions.

#### **Muhammad Shah (1530-37 A.D.)—Fourth Reign**

The enmity among the nobles had already paved the way for interference in the internal affairs of the State by foreigners. The latest instance in the series was that of Babar who had provided Abdul Magre a sizable and strong contingent under his commanders. The result was the installation of Nazuk Shah on the throne. His deposition only after a year or so might have offended the Mughals of Delhi and secondly, they must have heard much about the natural beauty of the valley of Kashmir through the commanders. Obviously they had cast covetous eyes on Kashmir. But unfortunately Babar could not get time to take the roots of his newly consolidated empire into the soil of Kashmir—the paradise on the earth. The inevitable death took him away on 26th December 1530. The responsibility fell on the shoulders of his successors.

The first independent invasion of Mughals took place in 1531 after one and a half year of Muhammad Shah's reign on fourth occasion. It was led by Kamran, the second son of Babar. He was already the master of Kabul and Kandhar. In fact he was devoid of ability and audacity and always played the part of an enemy even against his own brother, Humayun. His troops did not get any resistance till they occupied Nowshera.



and then entered the capital of Srinagar. But they resorted to indiscriminate killings, burning of houses and palaces. Their ruthless behaviour awakened the inner conscience of the people. The Magres and Chaks forgot their traditional jealousy and joined hands at the time of national calamity. After a tough fight at Athawajan—a place to the south of Shankaracharya hill, the Mughals were bitterly defeated and they retired to the plains. The leaders of both the factions which included Abdul Magre, Kachi Chak and Regi Chak, another fanatic Sunni leader, declared jointly Abdul Magre as the Prime Minister of Sultan Muhammad Shah.

Magres and Chaks headed by Abdul Magre and Kachi Chak once again showed their exemplary character in opposing the force of Abu Said Khan, Sultan of Kashghar (1514-33). The force was commanded by his second son, Sikandar Khan and his armyman, Mirza Haidar Dughlat (1499-1550). Mirza Haidar hailing from an important tribe of Mongols in Central Asia is also said to be the foster brother of emperor Humayun (1530-56). He is also the famous author of *Tarikh-i-Rashidi*—a very important document dedicated to Abdul Rashid Khan, Sultan of Kashghar after the death of his father Sulan Said Khan in 1533.

After occupation of Ladakh and Baltistan, the Kashghari forces penetrated into the valley in 1533. They too inflicted terrible misery on the people and taking the best advantage of snowy days, the Kashmiri forces resisted their further onslaughts. First they met them in February near the famous spring of Mattan on Anantnag-Pahalgam road and then in March at Nagam—a locality on Srinagar-Charisharif road and about 18 kms. from Srinagar proper. The Kashghari forces were defeated and were forced to make peace. They finally withdrew from the country in May 1533.

The despatch of the Kashghari forces was followed by a severe famine as a result of which many people died and many left the country.

It was for the first time in the history of Kashmir that the two rival factions of the society—Magres and Chaks jointly



resisted the invasion of Mughals and Kashgharis and came out triumphant. Not only this, they co-operated in the reconstruction work. Sultan Muhammad Shah's last years of his fourth phase of the reign were peaceful. He died in 1537 and was succeeded by his son Shamas-ud-din.

### Mukand Bari

Kashmiri food dish is being eaten by Dogras. It is made of wheat flour which is kneaded and then washed several times till the whitish substance is washed off and only the fibre remains. This is then flattened and cut into small square pieces and dried. These peices are fired in ghee.

### Muktakana

A poet. He attained celebrity during the reign of the Kashmir King Avantivarman (c.A.D. 855-56), the first of the Utpala rulers of that country. Kalhana mentions Muktakana along with Sivasvamin, the poet Ananadavardhana. Muktakana seems to be known only from quotations in two treatises of Ksemendra (11th century). Sivasvamin has been supposed to be identical with his namesake, whose verses have been cited in Ksemendra's *Mavikanjhabharana* and later anthologies. Anandavardhana was the author of two works still extant, the *Dhanyalaka*, a rhetorical treatise, and the poem *Devisataka*, commented upon at the end of the 10th century. Ratnakara has been justifiably identified with the author of *Haravijaya*, which he composed during the reign of Cippata Jayapida (A.D. 826-38).

### Mulbekh

40 km. from Kargil divides Muslim Ladakh from Buddhist Ladakh. There is a big statue of Buddha Maitreya hewn out of rock, which is in a marvellous state of preservation. According to Buddhist belief, Maitreya will be the fifth out of one thousand Buddhas to come. Vishnu like pose of statue indicates that the Hindu influence was still in strong in these parts in

Kushan Dynasty period (1st century A.D.) when the statue was carved out.

## **Muslim**

Pakistan newspaper in which Kashmir Issue was being highlighted time to time.

## **Muslim Jaanbaaz Force**

Famous for kidnapping the two Swedish engineers whom they subsequently released after 92 days, this organisation is the militant wing of the Peoples League and was formed only in 1990.

## **Muslim Rule : Sultanate Dynasty**

Roots of Muslim rule were planted by Shah Mir who ascended on the throne on Kashmir under the title of Shamas-Ud-Din and laid the foundation of Sultanate dynasty which ruled valley for about two and half century. Shamas-Ud-Din (1339-42) entered into valley in the year 1313. During his reign oppressive laws were abolished. Rebellions of Lavanyas and Rajasthanis were suppressed. He also entered in matrimonial alliances with Hindus. He was succeeded by his son Jamshid (1332-44 A.D.) he had passed most of his time in fighting with his younger brother Ala-ud-din (1344-55). He has taken keen interest in public works. He was succeeded by his Shihab-ud-din (1353-73) suppressed rebellions and included Gilgit, Dardistan, Baltistan, Ladakh in his territory, entered with into matrimonial alliance with Firoz Shah Tughlaq. His reign faced severe flood in 1360. Political and religious conditions were encouraging during his reign. Qutub-ud-din (1313-89) was the successor of Ala-ud-din. He was a tolerant king and was giving protection to Hindus also. Died in 1389, succeeded by Sikandar (1389-1413 A.D.) young minor his mother acted as a regent. Subhatta took administrative powers in her hands like queen Didda. After becoming a major he took the administration. In the early years he was busy in suppressing revolts. He had most

powerful men in his court. He was liberal king, many scholars and sufis came and stay in Kashmir. Sayyid Ali Hamadani came to valley and became prime minister of king. He founded a town Sikandarpur now the Nawahatta and Idgah. He was succeeded by his son.

### *Sultan Ali Shah (1413-20 A.D.)*

Mir Khan succeeded Sikandar with the title of Sultan Ali Shah. He has continued as his prime minister Suhabhata alias Saifu-ud-din died in 1417. Sultan appointed Shahi Khan as Prime minister. Sultan Shahi Khan succeeded Alishah in 1420.

### *Shahi Khan*

Alias Zain-ul-Abidin (1420-70) ascended the throne. He was a liberal king. He repaired many Hindu temples, abolished many taxes. He gave a place of pride to many Hindus. He patronized many Sanskrit and Persian scholars. Zain-ul-Abidin was a man of versatile genius, weeded out corruption from Judiciary and public life.

*Zain-ul-Abidin* was succeeded by his second son Haji Khan under the name of Haidar Shah. Haidar Shah (1470-72) 11th son of Zain-ul-Abidin Kaji Khan shifted his capital Nowshera to Sikandarpur. He became very luxurious later on, wicked officers ruled the land. Haidar Shah was a man of letters amusician and poet. Navakadal bridge over Jhelum was erected by Haidar Shah. Hassan Shah (1472-84 A.D.) appointed Aswad Ahmad Yatu (entitled Malik) as Prime Minister. He was dominated by his wife and nobles. He rebuilt Jama Mosque. He was a liberal king. Succeeded by prince Muhammad Khan with the title Muhammad Shah (1484-87 A.D.). He was minor, Sayyid Mirak Hassan Baihaqi acted as regent.

### *Fath Shah (1487-99)*

I appointed Saif Dar as Prime Minister a very strong



and efficient administration who brought peace in state. Fath Shah was succeeded by Muhammad Shah (1499-1505) II<sup>nd</sup> term power was restored in the hands of Sayyids. They were defeated by joint opposition under.....Shams chak. King was succeeded by Fath Shah (1505-16) II<sup>nd</sup> term was over throned by Muhammad Shah (1516-26) III<sup>rd</sup> term appointed Kachi Shah as prime minister. He patronised many Chak Nobles in his court succeeded by Ibrahim Shah (1528-29) A.D. till that time Babar had laid the foundation of his kingdom in India. Ibrahim Shah defeated his rival Kachi Chak who was compelled to leave country. Nazuk Shah son of Fath Shah acceded on the throne in (1529-30 A.D.) again Muhammad Shah installed on the throne for fourth reign (1530-37). During this period first invasion by Mughals took place in 1537. Ladakh and Baltistan were occupied by king. Magres and Chaks were opposed the force of Abu Said Khan. This dynasty was succeeded by Sultan Shams-ud-din (1537-38) Ismail Shah 1538-40 A.D., Ibrahim Shah (1540 A.D.). Nazuk Shah was on the throne II<sup>nd</sup> time in 1540-51, Mirza Haider was his Prime Minister. He was a good administration. Nazuk Shah was succeeded by Sultan Ismail Shah II (1551-54). During this regime Daulat Chak conquered Ladakh valley witnessed a great earth quake in 1554. This was followed by the death of Sultan, Habib Shah acceded on throne (1554-55). Daulat Chak was the highest official in the state. After 1555 Chak dynasty came into power.

### **Naga Worship**

Serpent worship is the widespread worship in Kashmir. The early legends are full of tales of snake gods, especially in connexion with water springs. Lar there is a lofty mountain called Haramukh in lar. The popular notion is this that a snake with in sight of this mountain will not life. The Nilamatapurana relates in its initial chapter the origin of the presents of the numerous Nagas in Kashmir.

Most of the rites presented in the Nilamatapurana are concerned with the nature of worship of popular deities. But

there are some festivals which are particularly connected with the Naga worship. Thus the Nila lord of Nagas was worshipped on the festival of the first snow. Iramanjaripuja in April and Varunapancami was held on fifth day of Bhadra are also connected with Naga worship. The four *dikpala* deities guarding the cardinals were four Nagas Bindusara in East, Srimadaka in South, Elapatra in Nest and Ultarmansa in North. Kalhana mentions the annual festival of Takshaka Naga at the village of Zewan. Takshak yatra is also a festival Naga cult prevailed in the valley long after the Hindu rule mentioned by Abul Fazal.

### Nagas

Figured prominently in Kashmiri's annual as human beings. According to Kalhana they must have been indigenous tribes that region which later founded Kingdom of Kashmir. It has been stated that the lake territory once under the protection of Nila Supreme lord of all the Nagas, whose parasol was the swelling Nila Kunda (Verinag) with the flowing water of Jhelum. Naga element was also noticed in during the Meghavahana.

### Nagin Lake

Is within a lake. It is not as expansive as the Dal, but it has a peculiarly intimate exclusiveness. The Nagin is not for crowd. It invites only these who prefer the peace and privacy of its waters to hubub of floating hawkers and crowded shikaras on the Dal. Nagin lake was in news when Nahru had a dip in its water.

One of the gates connecting a stream of the Jhelum river with the Dal Lake is the entrance of the Nagin Lake. The water from the lake rushes with such force into river that at times boats bound for the Nagin have to work their way up strenuously by inches.

### Nagyatra Festival

It was observed for thirteen days of bright fortnight of Bhadun (August) and has been celebrated by Hindus and

Muslims both communities till as late as the reign of Jahangir (1601-27). Sultan Zain-ul-Abidin (1420-70) used to participate in the festival. On the fourth of new moon in Bhadun king led the devotees for five days at Jayapidapura. He made tanks here with filled with wine, cream and curries. One such festival was mentioned in Nilamatapurana. Festival was to propitiate the pishachas the evil spirits.

### **Nanga Parbat (26,182 ft.)**

The chain of mountains in the north of valley in the name of mighty Naga lies a veritable sea of mountains into white-crested waves hastening away in wild confusion. It stands as a sentinel guarding, as it were the valley on this side. It is an imposing sight. Far away from here are seen the Kara Koram ranges also known as Mustagh, with some of its peaks rising over 25,000 ft. and among them the world famous K-2 over 28,000 ft. the 2nd highest in the world stands out boldly in its mountain glory.

### **Nalwa, Hari Singh**

Born in the year of 1791 A.D. (322 Nanak Sahi Era—1848 B) in the house of Gurdial Singh was appointed a Khidmatgar of Ranjit Singh. Ranjit Singh led three expeditions to conquer the Kashmir province, Hari Singh took part in 2nd July 1814 and 3rd May 1819. Became a governor of Kashmir in November 1821. He struck a coin in his own name. Retired in 1822. Built Fort of Nawan Shahar Pukhali, Hari Krishan-garh fort at Haripore city.

### **Namda**

A very important and popular branch of Kasida Embroidery. Namda Industry has been a boon to the poorer classes. Stich is of the large grain variety.



196 *The Heritage of Kashmir***Narapur City**

The city was situated on a Karewa somewhere near present Bijbehara on Srinagar-Anantnag highway. Kalhana says that the markets of the city were kept full of suppliers, by the high roads leading to it and sailing of hundred boats playing up and down gave splendour to the river. Its gardens were full of fruits and flowers. Another name of this city was Kinnarpura. It was encircled by walls. The city was founded by king Nara in 900 B.C.

**Nasim Bagh**

The garden built by Emperor Akbar after his third visit to valley 1597 A.D. Nasim Bagh, the Garden of the Breezes, with its eastern aspect and broad shallow terraces rising from the lake, must always have been a place of coolness and refreshment. From here too, the early snows on the mountains opposite are visible. Little remains today of the original work, except for some terrace walls and the ruins of some small buildings near the lake.

The lake-side palace described in Jahangir's memoirs may well have been Nasim Bagh.

'The lake is close to the Hariparbat fort and the palace overlooks the water. In the palace there was a little garden, with a small building in it in Akbar used constantly to sit. At this period Jahangir ordered Mu'tamid K., to make every effort to put the little garden in order and repair the buildings. In a short space of time, through his great assiduity, it acquired new beauty. In the garden he put up a lofty terrace 32 yards square, in three divisions, and having repaired the building he adorned it with pictures by master hands and so made it the envy of the picture gallery of China. I call this garden Nur-afza [Light-increasing].

This year in the little garden of the palace and on the roof of the chief mosque, the tulips blossomed luxuriantly.'

Later, in Shah Jahan's time the site of the garden was planted out with hundreds of chinar trees on a regular grid.

Bisected by a modern road, and with various buildings scattered through it, it is hard to read the overall plan. But seen from a boat, well over into the lake, Nasim Bagh is deeply impressive. The great block of trees, four square almost as if hewn from masonry, is duplicated in the still water of the lake, an immobile piece of geometry set in a matrix of ever-changing clouds and water.

Nasim, earliest of the Mughal gardens in Kashmir, was a place for living in, and as the country took hold upon the imagination and affections of succeeding generation. Nasim was followed by a series of gardens which were primarily summer homes. It is in this that they differ so profoundly from the gardens of Indian plains which were, in the main, settings for stupendous buildings.

### **National Conference**

The Muslims, who form the majority in the State, took to education late. The educated Muslim classes in Kashmir were becoming restless due to growing unemployment among them. Their frustration turned to anger when Dogra Rajputs of mediocre abilities were appointed to high government posts. The governmental machinery was manned entirely by people professing the Hindu religion.

Several Muslim young men, fresh from the Universities in India particularly Aligarh, organised themselves into a group, holding frequent meetings at the Muslim Reading Room in Srinagar. Frustrated at their failure to enter State service on responsible and remunerative posts, they came to the conclusion that they had no future in the land of their birth unless they had the backing of the masses. By and by they organised larger meetings and carried on a whispering but ineffective campaign against what they termed a Hindu State.

The most conspicuous and impressive among them was Sheikh Mohammed Abdullah, with a Master of Science degree, from Aligarh Muslim University. Returning to Kashmir he succeeded in getting only a teacher's post in the Government High School, Srinagar. As an active member of the Reading

Room party, Sheikh Abdullah was responsible for organising mammoth meetings of Muslims in various mosques and delivering fiery speeches exposing the hardships and the depressed condition of the people. In December, 1930, the All Kashmir Muslim Conference, founded a few years earlier, held the annual session in Lahore and was attended by few young men from Jammu who, on their return to the State, embarked upon a campaign of agitation against the Government.

Historically the 13th July, 1931 is a landmark in the annals of modern Kashmir. It was on that day that open demonstrations against the despotic rule of the Maharaja took place. There was a sharp reaction to the communal aspect of the popular outburst from all shades of opinion among the Muslims after the first wave of anger had subsided. The traditional amity and goodwill between Hindus and Muslims which had been shaken by this outburst asserted immediately. Soon it was realised that the movement, if it was to succeed at all, needed to be guided into healthy secular channels. In the summers of 1938 and 1939, the political atmosphere in Kashmir was changing rapidly. On June 28, 1938 the Working Committee of the Muslim Conference allowed all people to become its members 'irrespective of their caste, creed or religion' and thus National Conference came into existence. Henceforth the National Conference fought many battles and weathered many storms and grew from strength to strength.

The 'Quit India' movement was launched by the Indian National Congress in 1942. The National Conference, however, followed the advice of the Congress given to the people of all Princely States, not to actively join the movement. In Kashmir where the ruler was Hindu but the majority of the people Muslims, the people through centuries of their history had developed a tolerant and peaceful outlook on religious belief. Having lived in perfect harmony through the course of the chequered history, hatred between one religious community against another was abhorrent to them. Muslim League ideology was foreign to their best traditions and did not, therefore, find favour with them. The people and their main political organisation, the National Conference, like the Indian National Congress, believed



in nationalism based on community interests and not on religion.

In October, 1950 the National Conference asked for elections to a Constituent Assembly for the purpose of giving the State a Constitution and simultaneously functioning as its legislature. The elections to the Constituent Assembly were accordingly held and the Assembly met for the first time in October, 1951. All the 75 seats were won by the National Conference. However, National Conference slowly lost the confidence of people due to misrule.

Sheikh Abdullah and his adviser, Mirza Afzal Beg, in order to regain their hold on the masses of the Valley began to play hot and cold towards India. It was in this background that a session of the Constituent Assembly was held at Jammu in the spring of 1952. Mirza Afzal Beg announced that the State should form republic within the Republic of India. The Assembly adopted the principle of abolition of monarchy and of having an elected Head of the State. However, by 1953 Sheikh Abdullah, had already given out his idea of the Valley of Kashmir remaining an independent and neutral State. In formulating this idea he was encouraged by several foreign individuals. In the early months of 1953 of the people in general and the National Conference in particular were astounded at the change of attitude of Sheikh Abdullah towards the position of the State in the Indian Union.

The Sadar-i-Riyasat faced with a grave threat to the unity, prosperity and stability of the State, issued an order on August 8, 1953 dismissing Sheikh Abdullah from the Prime Ministership of the State of Jammu and Kashmir and dissolving the Council of Ministers headed by him. On August 9, he invited Bakshi Ghulam Mohammad to form a new Government. Sheikh Abdullah alongwith some of his confidants were arrested at Gulmarg on same day and kept in detention at Kud. Meanwhile the Indian National Congress was activated in Kashmir by Mohammad Shafi Qureshi and his young band of nationalist workers and was rapidly replacing the National Conference. The two organisations had fundamentally identical aims and objects. Bakshi Ghulam Mohammad advised the National

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Conference in 1964 to officially merge with the Congress to give further strength to the party and the National Conference ceased to exist. However, soon after, the dissidents ; who did not get adequate power in Congress again formed National Conference but the party surfaced prominently only after 1975 when Sheikh Abdullah came to power as a result of Sheikh-Indira accord and ruled the party ever since till his death in Sept. 82. Mr. Farooq Abdullah (Sheikh's son) and G.M. Shah (Sheikh's son-in-law) are prominent leaders of the party. However, before his death, Sheikh Abdullah due to his failing health made Dr. Farooq Abdullah President of National Conference and also inducted him in the Cabinet as Health Minister. Immediately after his death, Dr. Farooq Abdullah was elected as party leader in the Legislative Assembly and sworn in as Chief Minister.

### **Navroz Festival**

Festival of Shia Muslims comes a week after new year day. They celebrate this festival with feasts.

### **Nawa Kadal**

The fifth among seven old bridges in Srinagar. Across the bridge Chinar trees throwing their gracious shade on stacks of grass and hay, standing on the banks.

### **Naya Kashmir Plan**

The demand of Naya Kashmir best illustrates the leftist orientation of the political forces arrayed behind the National Conference. The programme adopted by the National Conference on 29 and 30 September 1944, was originally submitted to the Government of Kashmir as a comprehensive memorandum on the economic, political, social and cultural reconstruction of the state.

In his introductory note to the published programme of New Kashmir, Sheikh, explained the background which necessitated its adoption. There was a realisation that the problem

of Kashmir was surrounded by the wider concentric circles of the problems of India and the problem of the world as a whole . . . when political and economic systems are in the melting-pot and ideas of New World are being debated, it (National Conference) too must formulate more concretely its own conception of a New Kashmir it strives to build."

The manifesto was divided into two parts, namely, (1) the constitutional structure of the state, (2) the National Economic Plan. The first part covered (a) Citizenship, (b) National Assembly, (c) Council of Ministers, (d) Ruler, (e) Justice, (f) Local Administration, and (g) National language.

The economic plan envisaged the setting up of a National Agricultural Council to supervise and execute the National Agricultural plan. The manifesto declared that the party stood for nationalisation of key industries. In the section on 'Planning', New Kashmir envisaged an egalitarian society in which equal opportunities are provided for every member for self-expression and self-fulfilment and the adequate minimum of a civilized standard of politics in Kashmir. In the initial stage, the newly formed National Conference did not easily find a foothold in the Jammu region of the state, which was still dominated by elements supporting the monarchical system of rule. Most of the people of Jammu looked upon the party as a manifestation of militant Kashmiri Nationalism.

The process of secularization created friction in the political organization and Sheikh Mohammad Abdullah for sometime was the most worried man owing to non-involvement of non-Muslims in the National Conference. This adversely affected the standing of National Conference and frustrated its leader. In a public meeting in Srinagar on 28th July 1941, Sheikh asked: "In a country like Kashmir where Kashmiri Pandits cannot even tolerate the construction of a bathroom by Muslims on the banks of Jhelum, what is the use of preaching Nationalism? People who cannot even tolerate the washing of hands and face by us on the banks of Jhelum surely, cannot be united with us." It was in this atmosphere of gloom and frustration that some people in Jammu thought of reviving Muslim Conference. Some unknown Muslim young men backed



by Mr. M.A. Hafiz, a member of the Legislative Assembly formed the local branch of the Muslim League. Pandit Jawaharlal Nehru's visit in 1940 accentuated the conflict further and Chaudhry Ghulam Abbas later revived the Muslim Conference in 1941.

Jawaharlal Nehru intended to remove this friction, developing in the National Movement and in order to arrest the growth of polarisation visited Kashmir in 1940. His visit on the one hand made Kashmir as the local point of attention and on the other forged a liaison with National Conference. Henceforth, the All Jammu and Kashmir National Conference remained ideologically aligned with the Indian National Congress. However, it will not be out of place to mention here that the national movement in Kashmir while getting all aid and advice from the Congress was carried forward in a relatively autonomous manner. This characterisation of the Kashmir movement also helped in the emergence of a specific consciousness in the minds of the people, which was in many ways different from the dominant form of national consciousness in India, especially in respect of the anti-feudal struggle.

It was in these circumstances that factionalism cropped up in the national movement along personal and ideological lines. Efforts were made both at the local as well as All India level to remove the friction and contradictions in the movement. The services of M.A. Jinnah who had emerged as a national leader of Muslims on the political horizon of India were sought by the National Conference leaders.

### **Nazuk Shah (1529-30 A.D.)**

Nazuk Khan was proclaimed Sultan with the title of Nazuk Shah. Hardly a year passed, when his Chief Minister Abdul Magre released Muhammad Shah from prison, installed him on the throne in 1530 for the fourth time and Nazuk Shah was given the status of heir-apparent.

### **Nazuk Shah (1540-51 A.D.)—Second Reign**

Nazuk Shah who continued to be the heir-apparent after

his deposition in 1530 was again restored on the throne by Mirza Haidar Dughlat who occupied the valley without causing any bloodshed. He had not earned any goodwill on his last visit to Kashmir (1532-33) and in order to give proof of his sincerity, he showed the Sultan due respect even if he remained merely a figure head and all the powers of the administration were in the hands of Mirza Haidar himself.

The second conquest of the valley by Mirza Haidar was undertaken with the knowledge of Humayun who had to follow him. But after his departure to Kashmir, Sher Shah defeated Humayun in the battle of Kanaul on May 17, 1540. Humayun ran away. Deserted by his own brother and nearest relatives, Humayun proceeded to Persia instead of Kashmir but Mirza Haidar continued his march towards the valley by taking a lengthy route via Punch and Toshmaidan pass. Mirza Haidar reaching there in November of the same year, took Abdul Magre and a fanatic Sunni leader Regi Chak in his administration.

Hardly a year and a half passed, when Kachi Chak approached Sher Shah Suri at Delhi and obtained his help for dislodging Mirza Haidar. On the home front, Mirza Haidar was mentally upset by the death of his powerful noble, his ally, Abdul Magre. He filled up the post of Prime Minister by appointing his son Hassan Magre. Thus without having any rivalry in the royal court, he was ultimately successful in inflicting crushing defeat upon Kachi Chak and Afghan soldiers supplied by Sher Shah Suri. This victory regained the lost prestige of Humayun, though in exile, since this time Mirza Haider Dughlat had conquered Kashmir on behalf of Humayun and even struck coins in his name.

Mirza Haidar showed equal respect to Shias and Nurba-khshiyas. This attitude caused resentment to fanatic Sunni leader Regi Chak. He joined hands with Kachi Chak—a sworn enemy of Mirza. In 1544, he defeated them at Gulmarg where they had camped. Then they left for Rajouri. Soon after both of them died.

Mirza was now free from internal and external dangers.

He started for the conquest of neighbouring regions. His campaign against a Hindu region of Kishtwar was an utter failure and there was a heavy loss of Mughal forces. He, however, compensated this loss by conquering Baltistan, Ladakh, Raiouri and Pakhli (modern Hazara district). All these conquered territories were put under the charge of capable Mughal officers.

Mirza's next course was to strengthen diplomatic ties with foreign powers. In 1547, he entered into friendship with Abdul Rashid Khan, a sworn enemy of the Dughlats. In order to give proof of his regards towards him, he dedicated his book entitled *Tarikh-i-Rashidi* to him. It is a history of Mughals of Central Asia and also gives a meagre account of Kashmir of his days.

Regi Chak's betrayal had tremendously offended him and he turned a fanatic Sunni. He treated Shia-Nurbakhshiyas ruthlessly. He razed the tomb of Mir Shamas-ud-din at Zadibal to the ground. His son and other followers were executed. Even Sufis and Hindus were not shown any favour. His intention was to do away with the creed of 'infidelity'.

Mirza's horrible behaviour with Shias and Nurbakhshiyas made their top leaders like Daulat Khan Chak and Ghazi Chak son of Kachi Chak to leave the country and explore the possibility of getting some help from Islam Shah who had succeeded Sher Shah in 1545 on the throne of Delhi and his enemy, Haibat Khan, the next claimant on the throne of Delhi. By his diplomacy and statesmanship, Mirza created a bracing atmosphere with both of them. He impressed Islam Shah by sending gifts of saffron and beautiful shawls and Kashmir silks. As a token of goodwill and friendship, the representatives of Mirza Haidar visited Islam Shah's court occasionally. Similarly, Haibat Khan, Governor of Punjab at that time was chased by Islam Shah himself in order to destroy him. Haibat Khan reached Rajouri where Chak leaders met him and advised him to invade Kashmir. Mirza Haidar blocked the road and thus frustrated their evil design. Haibat Khan faced financial crises, and Mirza took the opportunity by concluding peace with him. He gave Haibat a sizable amount of money and he left the idea of invasion for ever.



Mirza's intolerant religious policy caused widespread discontentment among the local population. The Mughal Governor of Baltistan was killed. Other territories of Ladakh and Pakhli witnessed uprisings. Kashmiri rebel leaders took an opportunity to dislodge him and occupied the fort at Khanpur about 16 kms to the south of Srinagar. He made a surprise attack on them but was killed.

Mirza Haidar Dughlat, though a usurper, was courageous, brave and was gifted with a sense of diplomacy which enabled him to rule the land for fifteen years but his fanatic and religious bigotry hindered his process of establishing the Mughal rule in the valley. Besides, he began to lean more and more on outsiders and alienated Kashmiris in all walks of life. This hastened his downfall.

Mirza Haidar Dughlat's place was taken over by Idi Raina who took over as Prime Minister. His power was, however, challenged by Daulat Chak and was compelled to leave the country and died in exile. Daulat Chak seized the power and deposed Nazuk Shah and placed Ismail Shah II, grandson of Muhammad Shah on the throne.

Nehru, B. K.

Governor since April 1981 April 25, 1984. Born September 1909 in Allahabad, education Allahabad, ICS 1934. Remained on several important posts in national and international organisations. He has a number publications to his credit.

Nehru, Jawaharlal on Kashmir

Nearly six years ago I quoted these lines from Walter de la Mare as I sat in prison writing the story of my life and thinking of my last visit to Kashmir. In prison or outside, Kashmir haunted me, and, though many years had passed since I had set eyes on its valleys and mountains, I carried the impress of them on the tablets of my mind. I yearned to visit them again, and struggled against this yearning. Was I to leave my

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work that took all my time, play truant to it, to satisfy the hunger of my eyes and the desire of my heart ?

But days passed and months and years, and life is short, and a fear gripped me with this passing of time. Age may have its advantages, and the Chinese, above all other people, have praised them. It gives, or should give stability and equilibrium to the mind, a sense of poise, an appearance of wisdom, even a keener appreciation of beauty in all its forms. But age is stiff and crabbed and unimpressionable and reacts slowly to outside stimuli. It cannot be moulded easily ; its emotional reactions are limited. It looks to comfort and security more than to the fine frenzy of enthusiasm. While it gives its sober and reasoned appreciation to the beauty of nature and art, it does not mirror this beauty in its eyes or feel it in its heart. It makes all the difference in the world whether one visits Italy, not Fascist Italy, but the Italy of song and music and beautiful art, of Leonardo and Raphael and Michael Angelo, of Dante and Petrarch in one's youth or in later years. Besides, what can age do to a mountain except sit and gaze in silent wonder ?

So with the passing of time and the slow but irresistible coming of age over me, I began to grow afraid lest I might no longer be capable of experiencing that emotional reaction to the beauty of Kashmir when at last I went there again.

Friends in Kashmir invited me repeatedly to go there. Sheikh Abdullah pressed me again and again, and everyone who was of Kashmir reminded me that I, too, was a son of this noble land and owed a duty to it. I smiled at their insistence, for the urge within me was far greater than any that they could have placed before me. Last year I made up my mind to go and, if it was possible, to take Gandhiji with me. But at the last moment fate willed otherwise and I hurried by air to the other end of India and across the sea to Lanka, and on my return I flew to China,

Meanwhile events marched on with amazing speed. War came in Europe and began to spread its tentacles to India. New problems arose, new difficulties, and I noticed with alarm that I was being caught more and more in the clutches of these events. Would the possibility of my visiting Kashmir again

recede into the far distance? My mind rebelled against this fate, and even as the future of France hung in the balance, I went to the Frontier Province and on from there to Kashmir.

I took the route via Abbottabad and the Jhelum Valley, a pleasant route with the panorama of the valley slowly unfolding in all its charm and beauty. But perhaps it would have been better if I had gone via Jammu and over the Pir Panjal. This is dull going most of the way, but as one crosses the mountain and goes through a long tunnel the sight that meets the eye is overpowering in its magic beauty. Out of the darkness one comes into the light, and there, far below, lies the vale of Kashmir, like some wonderland of our dreams, encircled by high mountains that guard it jealously from intrusion.

I did not go this way, and my approach was more sober and the change was slower. But my mind was filled with the excitement of my return, and it pleased me to be welcomed everywhere as a brother and a comrade, who, in spite of long absence, was still of Kashmir and was coming back to his old homeland. With joy I saw the reality of the pictures in my mind which I had treasured for long years. I emerged from the mountains and the narrow valley, down which the Jhelum roared and tumbled in youthful abandon, and the vale itself spread out before me. There were the famous polars, slim and graceful sentinels, beckoning a welcome to you. There was the lordly *chenar* in all its majesty, with centuries of growth behind it. And there were the beautiful women and bonny children of Kashmir working in the fields.

We approached Srinagar, and there were cordial welcome and friendly faces everywhere. Up the river we went in a stately barge with numerous shikaras following, and the riverside steps and houses filled with cheering men and women and children. I was moved, as I have seldom been, by this affection that was showered upon me, and I became tongue-tied by the emotions that surged within me as the panorama of Srinagar passed by. Hari Parvat was in the background, and Shankaracharya or Takht-e-Suleiman loomed in the distance. I was in Kashmir.



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I spent twelve days in Kashmir, and during this brief period we went some way up the Amarnath Valley and also up the Liddar Valley to the Kolahoi glacier. We visited the ancient temple at Martand and sat under the venerable *chenar* trees of Brijbehara, which had grown and spread during four hundred years of human history. We loitered in the Maghal gardens and lived for a while in their scented past. We drank the delightful water of Chasme Shahi and swam about in the Dal Lake. We saw the lovely handiwork of the gifted artisans of Kashmir. We attended numerous public functions, delivered speeches, and met people of all kinds.

I tried to give my mind to the activity of the moment, and perhaps, in a measure, succeeded. But my mind was largely elsewhere, and I went through my engagements and the day's programme, and functioned on the public stage, like one who is absorbed in some other undertaking or is on a secret errand whose object he cannot disclose. The loveliness of the land enthralled me and cast an enchantment all about me, I wandered about like one possessed and drunk with beauty, and the intoxication of it filled my mind.

Like some supremely beautiful woman, whose beauty is almost impersonal and above human desire, such was Kashmir in all its feminine beauty of river and valley and lake and graceful trees. And then another aspects of of this magic beauty would come to view, a masculine one, of hard mountains and precipices, and snow-capped peaks and glaciers, and cruel and fierce torrents rushing down to the valleys below. It had a hundred faces and innumerable aspects, ever-changing, sometimes smiling, sometimes sad and full of sorrow. The mist would creep up from the Dal Lake and, like a transparent veil, give glimpses of what was behind. The clouds would throw out their arms to embrace a mountain-top, or creep down stealthily like children at play. I watched this everchanging spectacle, and sometimes the sheer loveliness of it was overpowering and I felt almost faint. As I gazed at it, it seemed to me dream-like and unreal, like the hopes and desires that fill us and so seldom find fulfilment. It was like the face of the beloved that one sees in a dream and that fades away on waking.

When I went to China I marvelled at the artistry and exquisite craftsmanship of the Chinese people. India has long been famous for her artisans and craftsmen, but China seemed to me to be definitely superior in this respect. In Kashmir I had the feeling that here was something which could equal China. How beautiful are the articles made by the deft fingers of Kashmir's workers ! To look at them was a pleasure, to handle them a delight.

Kashmir has been famous for its shawls for hundreds of years. Yet in spite of this fame the making of these fine shawls languished and shoddy articles from western factories took their place. That was the fate also of other fine hand-made articles of Kashmir. A limited tourist trade survived, but, generally speaking, the rich people of India preferred foreign goods to these things of beauty and artistic worth that Kashmir produced.

The National Movement in India, which took a new turn twenty years ago, had far-reaching results in many fields. Our insistence on hand-made products gave a new life to these products, and many a dying industry was revived. Kashmir was affected by this renaissance also, and gradually a new market for Kashmir goods sprang up in India. The All-India Spinners' Association played a leading part in this, and their Kashmir branch became the supplier of hundreds of sale-depots all over India. Yet the pace has been slow and might well have been quicker. This growth of handicrafts has brought work to many of the skilled unemployed and points the way to prosperity.

But wages are low, and the contrast between the loveliness of the work done and the wages paid for this skill shames one. Kashmir, even more than the rest of India, is a land of contrasts. In this land, overladen with natural beauty and rich nature's gifts, stark poverty reigns and humanity is continually struggling for the barest of subsistences. The men and women of Kashmir are good to look and pleasant to talk to. They are intelligent and clever with their hand. They have a rich and lovely country to live in. Why, then should they be so terribly poor ?

Again and again, as I was wrapped in pleasurable contemplation of Kashmir's beauty, I came back to hard earth with a shock when I saw this appalling poverty. Why should these people remain so miserably poor, I wondered, when nature had so abundantly endowed them? I do not know what the mineral or other natural resources of Kashmir are. I should imagine that the country is rich in them, and in any event a very full survey is one of the first steps that should be taken.

But even if no additional wealth was disclosed, the existing resources are enough to raise the standard of living considerably. Provided, of course, that they are properly co-ordinated and utilised on a planned and ordered basis. Cheap power is available and many small and big industries can be started. The field for the development of cottage industries and handicrafts is enormous. Then there is the tourist traffic, for which Kashmir is an ideal country. It can well become the playground, not only of India, but of Asia.

I do not personally fancy a country depending largely on tourist traffic. Such dependence is not good, and external causes may put a sudden end to it. But there is no reason why tourist traffic should not be developed as a part of a general scheme of all-round development. There is at present a Tourist Department, but its activities appear to be strictly limited and of the flat, official variety. I could not even obtain simple guide-books of Kashmir. Some of the descriptive accounts of the routes to and in Kashmir were so badly got up and printed that it was painful to refer to them. Even now, possibly the only decent guides are those written a generation or more ago. The first job that the Tourist Department should take up is to produce cheap and simple guides and folders with full information about the various routes up and across valleys.

Kashmir is an ideal place for youth hostels such as have grown up all over Europe and America. The whole country should be dotted with these hostels, and young people, boys and girls, should be encouraged to tram over the hills and valleys and thus gain an intimate knowledge of the country.

For Kashmir has been singularly static. Srinagar city may have grown and there are more houses on the outskirts. New



boulevards skirt the Dal Lake, and the Maharaja likes to build palaces. His new palace, a vast affair, looked chaste and attractive, unlike the usual palaces of ruling chiefs in florid and exuberant styles. But a few boulevards and palaces do not make much difference to a city or a country, and, apart from these minor changes, the aspect of Srinagar was not greatly changed.

I wish that some great architect would take charge of the planning and rebuilding of Srinagar. The river fronts should be attacked first of all, the slums and dilapidated houses should be removed and airy dwellings and avenues take their place, a proper drainage system introduced, and so much else done to convert Srinagar into a fairy city of dreamlike beauty, through which runs the Vitastha and the many canals sluggishly wind their way with the shikaras plying on them and the houseboats clinging to the banks. This is no fancy picture, for fairy-land lies all round it; the magic is there already, but unfortunately human hands and human folly have tried to cover it here and there. Still it peeps out through slum and dirt.

But if this planning is to be resorted to, the building of palaces for a few rich must be held up and the resources of the State applied to this great work. There can be no planning with great vested interests consuming a great part of the wealth of the State and obstructing public progress. Nor can there be any such real planning when the standard of the people is very low, and poverty consumes them, and evil customs bar the way. We shall have to think differently and act rapidly if we are to achieve substantial results in our generation.

While Kashmir appeared so static and unchanging, one change pleased me greatly. This was the introduction of basic education in the State schools. I visited some of these schools and saw the happy children with bright and intelligent faces at work and at play. It is for this generation that we struggle and build, and it is well that some at least among them are learning rightly the business of life and developing in their early years an integrated personality and adaptable minds and hands. I hope that basic education will spread throughout Kashmir and bring into its fold every little boy and little girl.

I have written that Kashmir had a static appearance. Yet there was one major and fundamental change, which I sensed as soon as I set foot on its soil. I had heard of political awakening there, of the growth of a big organization, often of troubles and conflicts, of good happenings and bad. I had taken interest in all this and read about it, and sometimes discussed it with those most concerned. So I expected to see this change.

I have enough experience of mass movements, some sense of the crowd, a way of judging rapidly and almost intuitively the strength and depth of popular movements. A big crowd may welcome me, and yet to me it might convey no sense of power or of feelings deeply stirred; it might even have an air of artificiality, of groups of sightseers out on a holiday, to have a glimpse of a well-known personality. A much smaller crowd might produce a deeper impression on me and give me a glimpse of strange currents and powerful forces beneath the surface of the life of the people.

I try to be receptive, to tune myself to the inner mood of the mass, so that I can understand it and react to it. That understanding and reaction are necessary before I can try to impose my thought and will on them. So my mental temperature varies with the environment, and for a while I allow it full rein, before I pull myself up lest I go astray. Sometimes a contrary reaction is produced in me by some untoward event, which affects me far more than because of my receptive mood.

With this experience behind me, I set myself out to understand the inner significance of the popular movement in Kashmir. People came to me to speak in praise of it or to criticize it, and I listened to them patiently and sometimes learned something from them. But my rod of measurement cared little for the incidents that seem to excite some people. I was not out to measure individuals, though to some extent that also had to be done, but to grasp what the mass of the people felt, what moved them, what they aimed at, though vaguely and semi-consciously, what strength they had developed, what capacity for united action.

I sensed that Kashmir was astir and the masses were on move. That had been a common experience to me in many parts of India during the past twenty years. But it was an uncommon experience on that scale in an Indian State. There could be no doubt of the wide-spread awakening among the people, and of a growing feeling of self-reliance and strength. In this respect, in some ways, Kashmir seemed to be in advance. It was difficult to judge if the discipline and self-imposed restraint had accompanied this new-found strength. I think there was a measure of discipline also, though perhaps not so much as in the more politically developed parts of India. Perhaps, also, that idealism, which has been so marked a feature of the Indian nationalist movement, was not present to the same degree. The political awakening had not yet brought in its train that hard experience and close thinking which we had had elsewhere. That was natural, for the Kashmir movement was comparatively young, though even in its few years of life it had gone through many an experience which had moulded it and given it shape.

Considering the brief life of this movement, I was surprised to find how vital and widespread it was, although I saw it during a period of quiescence. It had changed the face of Kashmir during these few years, and, if properly led and controlled, it held promise of great good for the country.

In its leadership it was fortunate, for Sheikh Mohammad Abdullah was a real leader of the people, beloved of them, and with vision which looked ahead and did not lose itself in the petty conflicts of the moment. He was the founder and initiator of the movement. At first it began on communal lines and became entangled in many unfortunate occurrences. But Sheikh Abdullah pulled it out of these ruts and had the courage and statesmanship to steer it out of the narrow waters of communalism into the broad sea of nationalism. Dangers and difficulties still remain—which one of us is free from them?—and he will have to steer carefully and to overcome them.

It was a remarkable feat for a person to have brought about this political awakening among the poverty-stricken and helpless people of Kashmir. It was still more remarkable to



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check it from overflowing into wrong channels, and to guide it with a strong hand along the right path. The difficulties were increased during the past three years by the growth of the communal spirit all over India, which inevitably had some effect on Kashmir also. Sheikh Abdullah performed these remarkable feats and rightly earned the title of "Sher-e-Kashmir", by which he is popularly known. He did not, and he could not, get rid of all the ills—communal or other—that a popular movement suffers from. But the measure of this considerable success is obvious enough in Kashmir today.

This movement has so far affected Kashmir proper far more than Jammu Province, which is partly allied to and affected by Punjab politics. In a sense Kashmir is a definite historical, cultural, and linguistic unit, and it was natural for a popular movement to spread there first without producing the same effect on Jammu. Kashmir proper has an overwhelming big proportion of Muslims in the population; there are about 95 per cent of them. If Jammu Province is included, the Muslim proportion is reduced to about 75 per cent, which is substantial enough.

The Hindus of Kashmir proper, chiefly Kashmiri Pandits, though only about 5 per cent, are an essential and integral part of the country, and many of their families have played a prominent part in Kashmir's history for a thousand years or more. Even today they play a significant part in the State services and administration. Essentially these Kashmiri Pandits are the middle-class intelligentsia. Intellectually they compare very favourably with any similar group in India. They do well in examinations and in professions. A handful of them, who migrated south to other parts of northern India during the last two hundred years or so, have played an important part in public life and in the professions and services in India, out of all proportion to their small numbers.

A popular mass movement, especially in Kashmir proper with its 95 per cent Muslim population, was bound to be predominantly Muslim. Otherwise it would not be popular and would not affect the masses. It was also natural that the Hindu minority of 5 per cent should not view it with favour, both from

the communal and the middle-class point of view. Certain unfortunate occurrences and communal riots in 1931 added to these fears and suspicions. The Kashmiri Pandits, though small in number, impelled by a desire for self-protection, started organizing themselves as a communal group. Since then the situation has certainly improved, and though fear and suspicion remain to some extent, the feeling of hostility is much less. This has been brought about by a keener appreciation of the realities of the situation as well as by Sheikh Abdullah's consistent policy to give the popular movement a national basis. A number of Kashmiri Pandits, especially some bright young men, have definitely joined the National Conference. The great majority, however, hold formally aloof, though in no hostile sense and a definite attempt to establish friendly relations is visible. I am leaving out of consideration the activities or reactions of individuals, who do not make much difference when considering the various currents and group forces at play.

I imagine, though I have no definite data for this, that the development of the Congress movement and of the Khudai Khidmatgars in the North-West Frontier Province had considerable influence on Kashmir during the last ten years. The two are adjoining territories and have many contacts, and yet Afghans and the Kashmiris differ from each other markedly. It is surprising that such close neighbours, who have lived next to each other for nearly a thousand years, should differ so much physically, intellectually, culturally and emotionally. But in spite of these differences there is much in common, and the political upheaval in the Frontier Province was bound to produce its reactions in Kashmir.

I was exceedingly fortunate, therefore, in having as my companion during the Kashmir visit Khan Abdul Ghaffar Khan, who has been the cause of this political awakening in the Frontier and who symbolizes it so much in his own person. It was obvious that he was a favourite of the Kashmiris, as he has become of people in all parts of India. "Fakhr-e-Afghan," or Badshan Khan, as he is popularly and affectionately known, was a delightful companion, though a hard taskmaster occasionally. Both the Frontier Province and Kashmir adjoin the



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Punjab, And they complain that it is the communal spirit of the Punjab that creeps in and creates friction and trouble, otherwise there would be communal harmony. This complaint is especially bitter against certain sections of the Punjab press, both Muslim and Hindu owned, which spread out into these adjoining territories, which have no proper newspapers of their own. As a reaction against this Press invasion from the Punjab, there is a tendency for Kashmir and the Frontier Province to hold together. These contacts are likely to grow, and I think they should grow, to the mutual advantage of both.

I addressed many great gatherings in Srinagar and outside, but I had gone to Kashmir more to learn and to understand than to teach. Two of the Srinagar meetings I addressed were held under the auspices of the National Conference, whose guest I was. Two others in Srinagar were held under the auspices of the Yuvak Sabha, the organization of the Kashmiri Pandits, and one of these meetings, held at my particular request, was specially meant for the Panditanis.

I spoke at some length on the minority problem at the Yuvak Sabha meeting. I need not repeat what I said then, for it has been said often enough, but I warned them not to fall into the trap into which minorities so easily fell. I spoke frankly and freely, for, having been born in a Kashmiri Pandit family, I could take liberties with my own people.

While every individual and group deserved equal protection and help from the State, the idea of special safe-guards for a minority group was full of peril for that group. For such safe-guards led to dependence on extraneous help and weakened the group's spirit of self-reliance, the special privileges amounted, in effect, to little, but they created walls of prejudice which injured the group, and barriers which prevented growth.

Above all, they led to a narrowness of outlook and to isolation from national activities and the life-giving currents which moved the masses. At any time such safeguards and special protection were dangerous gifts to ask for or to receive. In the dynamic world of today, with vast revolutionary changes taking place before our eyes, it was folly of the first order to



imagine that such safeguards or privileges could hold and protect. Only strength of mind and purpose and unity of action could give some protection.

Safe-guards and special protection might, perhaps, be needed by a group which was very backward educationally and economically. They were in the nature of crutches for the lame and the halt. Why should those who were keen of mind and swift of foot require them? No one had ever accused the Kashmiri Pandits of lack of intelligence or of ability to adapt themselves to a changing environment. All that they should demand was a free and open field for talent and ability.

I pointed out to them what an outstanding part Kashmiris, both Hindu and Muslim, had played in the whole of India, although they were small in numbers. In public life, professions, services in States, in cultural activities, they had done remarkably well, without the least help or protection from anybody. Many of the Muslim Kashmiris are prominent in many walks of life in India. One famous name stands out above all others—that of the poet, Sir Mohammad Iqbal, who was a Sapru.

Kashmiri Pandits are more recognized in India as Kashmiris. They have done astonishingly well, although in numbers they are probably under five thousand outside Kashmir. I hold my audience with becoming modesty, that during the fifty-five years of the life of the Indian National Congress, for seven years Kashmir Pandits had been presidents—a remarkable record for a handful of people who had migrated from Kashmir to the plains below.

The whole question of minorities and majorities in India is tied up with foreign and third-party rule. Eliminate that rule, and the basic aspect of this question changes. That process of elimination is going on now.

So I spoke and said else, laying especial stress on the need for every group, if it was to count in the future, to throw its weight on the side of the masses, to join the national movement and draw strength and sustenance from it. No group or community which was continually shouting about itself, and demanding

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this and that special privilege or protection, would make much difference to the future that was being shaped. That future would be shaped without it.

The women's meeting was an extraordinary sight. It rained heavily throughout, and the meeting was held in the open. I had imagined that the meeting would be abandoned. But for hours before the time of the meeting, thousands of women gathered and stood in the pouring rain, and when Badshah Khan and I got there these girls and young women and old women were standing in ankle-deep mud and water. I am partial to the women of Kashmir. They are beautiful and full of charm, and there was many a bright and intelligent face there in that eager audience. I spoke to them of women's problems, of what they had done and were doing in our national movement, of what their own kith and kin had done. And I urged them to rid themselves of the barriers of purdah, where such existed, an evil custom. The old orthodoxy must go, and the women of Kashmir, who were so eminently fitted in many ways, must play their part in the new India which we were all building together.

Whatever I went these women of Kashmir came to welcome me and to treat me as a brother or a son. It was a joy to meet them and to see the affection in their eyes. At Mattan, old Kashmiri ladies came to bless me and kiss me on the forehead, as a mother does to her son.

We spent three and a half days in Srinagar and then sought a week's respite in the higher valleys. The vale itself and the gardens and country round about Srinagar could have held me indefinitely, but I hungered for the mountains and the narrow paths over precipices and the glaciers. I wanted to crowd as much of experience and sensations as I could during these few days, to fill the storehouse of my memory with a picture gallery which I could visit at leisure when I chose to. Srinagar was also, inevitably, too full of engagements and interviews and meetings; it repeated too much the old pattern of any life.

We went to Vernag and Acharpora at Srinagar.  
CC-0. Kashmiri Manuscripts Collection. Anantnag or Islamabad.

and Mattan or Martand. The weather was unkind and the rain pursued us but this did not prevent crowds gathering to welcome us and often I had to say a few words to them in the pouring rain. I was tired and soaked to the skin when we reached Pahalgam in the evening. Pahalgam had grown since I had seen it last many years ago, and was something much more now than a mere camping-ground.

The next day we went, again to the accompaniment of rain, to Chandanwari on the Amarnath road. We went on horseback and on foot. Some of our party did not like this trip because of the rain, and returned tired, bored, and exhausted. But I felt exhilarated by the beating of the rain on my face, and I loved to watch the rushing mountain torrent, whose winding course we followed. Leaving the party at Chandanwari, I went on some miles farther up with a friend. To my great regret, we could not go, for lack of time, to the lovely mountain lake of Shishnag, which was the next stage on the journey to the cave of Amarnath.

We came back from Chandanwari to Pahalgam the same day, and early the next morning our caravan proceeded to Liddarwat, following the course of the Liddar River. There was a mid-day halt at Aru, a lovely camping-ground, and then to Liddarwat and a well-earned rest. The weather had cleared and we scanned the skies hopefully and anxiously, for the next day we were to go to the Kolahoi glacier.

It turned out to be a fine, clear day, and it was well that it was so, for the going was bad, over rocks and boulders and across several small mountain streams. We reached the glacier at last and had our mid-day meal at its base. We then climbed it up for some distance, avoiding the pits and crevasses. We could not go far or stay long, as we had to hurry back to Liddarwat. But even that brief visit to the glacier was exhilarating and satisfied an old craving of mine.

The return journey was very tiring, and we reached our camp late in the evening. Badshah Khan was particularly exhausted, partly because he insisted on walking more than the others, who stuck to their hill ponies as much as they could. But whether he was tired or not, the pace of his walk did not



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slacken, his stride was no shorter, and those of us who tried to keep step with him panted in despair and were gradually left behind. To see his six feet-two of Pathan manhood striding along those mountain paths was a sight which impressed itself very forcibly on me, and this is the picture of Khan Saheb that comes most often to my mind.

During this trip to the Kolahoi glacier there were a number of small accidents, and almost every member of our party had a fall from horseback or on the boulders, or on the glacier itself. I was one of the fortunate few who escaped.

The next day we decided to rest at Liddarwat; not quite, for we went on a tramp on the path which leads across the mountains to the Sind Valley. I wanted to go this way to visit Sonamarg on the other side, for the valley where Sonamarg is situated is a miracle of beauty. But in order to get there we had to go over a high pass which was not an easy matter at that time of the year. Our party was too big and the time at our disposal limited. This pass has the expressive name of Yamher—the ladder of death, or the ladder of Yama, the god of death. It is covered with slippery ice, which no doubt facilitates the passage to the other world.

So we gave up the idea of crossing over to the Sind Valley, but nevertheless we went a small part of the way and visited a number of Gujar encampments. These Gujars, semi-nomads, come up to these higher valleys during the summer with their cattle, in search of grazing-grounds. They build temporary shelters for themselves which could neither keep out the rain nor the cold wind. Sometimes they live under some overhanging rocks.

The Gujars were followed a little later in the summer by another tribe, the Bherwalas, who came with thousands of sheep and pushed the Gujars and their cattle away to higher regions. Then armies of sheep covered the whole valley and the hillside, and ultimately the Gujars had to take refuge almost at the foot of the glaciers, till they came down to the lower valley at the end of the summer. As we were returning from Liddarwat the

next day we passed these armies of sheep on the march, going up and up in search of pasture.

We visited many of these Gujar shelters, and, to my surprise, we were welcomed everywhere. Ordinarily these people do not take kindly to strangers, for the stranger and city dweller is to them a person who comes to exploit them. He buys their milk products cheap and sells city goods dear, and they are ever in his clutches because of debt. They are simple folk, not knowing reading or writing or arithmetic. They cannot keep accounts or check what the dealer from the city says to them. They are continually being cheated and exploited and live in extreme poverty.

But we were received in all friendship, probably because Sheikh Abdullah was with us and they had heard his name, possibly also because a good reputation had preceded us. In one of these shelters—about 30 feet by 20 feet—we enquired how many people lived there. No one knew; they could not count thus far, and, anyway, they had never bothered themselves about it. Then we proceeded on another line of enquiry. How many families lived there? There were six or seven families. We enquired from the head of each family about his wife and children. And so we arrived at a total figure of fifty-three or fifty-four for that one shelter. This was an unusually large shelter; the others we visited were smaller.

We talked to these people and they spoke to us in a mixture of Hindustani and Punjabi. They were not Kashmiris and could hardly speak the Kashmiri language. They told us of their misery and poverty and of all their other difficulties. They invited us to break bread with them, and it was, perhaps, the best bread I have ever eaten. It was *Makki-ki-roti*, and there was some kind of green sag, or vegetable, with it.

I do not know where the Gujar come from, to what racial stock they belong. But they were a fine-looking people, and their women-folk had striking, clean-cut features. Their children were attractive, and Badshah Khan used to gather them and play with them, for there is nothing he likes better than to have the little children of the poor about him. I remembered seeing

him on many an occasion in the Frontier Province with a group of Pathan children clustering around him. His face was lighted up with affection for them, and the little ones looked with adoration on this Badshah Khan, who was their great friend and leader.

To women of these Gujars looked one straight in the face, and there was little shyness or self-consciousness about them. In one shelter I was a little surprised when one of the ladies of the house came forward and, taking my hand, bade me welcome. She invited us to come inside and share their meal of bread and vegetable, which she had been cooking. That gesture of hers and her manner were so full of grace and self-assurance that I could well have imagined that some great lady was inviting me to her noble mansion.

Our visit to the Gujar shelters led to a minor crisis in our camp. Badshah Khan had a habit of filling his pockets with sweets and fruits to distribute to the poor children we met on the road. His stock soon gave out when we met scores of children in the shelters. So he invited them to come to our camp.

On our return he sent for our camp cook and demanded that he produced all the foodstuffs he had, especially rice, flour and sugar. The cook was not very enthusiastic about this, and he returned with a small supply. Badshah Khan was not to be taken in, and he insisted on more. The cook pointed out that he had to feed a large party for another two days and he could not empty his limited stock. Our hosts also did not fancy the idea of having next to nothing left with us. But Badshah Khan insisted and said that anyway our party ate too much, which was perfectly true, and it would do us all a lot of good to have to put up with limited rations or even to starve for a day. There was no denying him, and the cook had to produce much more.

The next day we returned from Liddarwat to Pahalgam. For four or five days we had been completely cut off from news of the outside world, just when mighty decisions were being made on the battlefields of Northern France. We got some belated news at Pahalgam and found how very grave the situation was.



After spending the night at Pahalgam, we motored to Srinagar. On the way we visited the ancient temple of Martand, and inside those those massive and eloquent ruins, local friends had made arrangements for sumptuous refreshments. Then to Anantnag or Islamabad; and a big meeting, or rather two. Another gathering at Brijbehara under the spacious chenar trees. The platform where I stood was erected round the most ancient and majestic of these noble trees, with a girth of 55 feet at the base. It was about four hundred years old, we were told, and the course of this long span of history passed rapidly before me as I stood under its cool shelter. What strange happenings and revolutions had human follies it had witnessed during the centuries ! While men had come and gone, living their brief lives of joy and sorrow, and generation had followed generation, this king of trees had stood, surveying the human scene, unmoved and unperturbed.

Back to Srinagar. Packing and leave-taking, a party at the Amar Singh Club, where I met many old friends, and a final public meeting to bid good-bye to the people of Srinagar.

The next morning we left Srinagar and sped towards Jammu. The road left the valley and mounted up the Pir Panjal. As we went higher, the panorama spread out before us and broader vistas came into view. We stood near the mouth of the tunnel and had a last look at the valley below. There lay the Vale of Kashmir, so famous in song and history, in its incomparable loveliness. A thin mist covered part of it, and a soft light toned down the hard edges of the picture. Above the clouds rose snow-capped peaks, and down from the valley below came the faint and distant sound of running water. We bade a silent farewell, and, turning away with regret, entered the dark tunnel took us to less favoured lands.

The night we spent at Kud on the Jammu road and met some friends there. The next morning to Jammu and the heat of the plains. Jammu gave us a great reception and an exhausting one, for the sun was hot in the daytime. Processions, interviews, engagements, and finally a great meeting at night. This meeting was held in an old dried-up tank with steps all round, and this amphytheatre made a perfect setting for a big gathering.

I was particularly pleased to see thousands of women at this meeting. Badshah Khan left us that evening for Peshawar, but Sheikh Abdullah and some other friends from Kashmir accompanied us up to Lahore, but there was business still on the way. At Sialkot there was a huge gathering, also in an old dried-up tank as in Jammu, and at Wazirabad another big public meeting.

And so to Lahore and new problems and difficulties. Here I left Sheikh Abdullah and other Kashmir friends who had been such close companions during the past fourteen days. They had overwhelmed us with their hospitality, and this companionship and comradeship had made us know and understand each other a little better.

Twelve days in Kashmir, twelve days after three and twenty years. Yet one vital moment is worth more than years of stagnation and vegetation, and to spend twelve days in Kashmir was good fortune indeed. But Kashmir calls back, its pull is stronger than ever, it whispers its fairy magic to the ears, and its memory disturbs the mind. How can they who had fallen under its spell release themselves from this enchantment?

### **New State Emblem**

In pursuance of a resolution passed by the Jammu and Kashmir Constituent Assembly, a Committee was set up to examine the question of preparing an emblem for the State.

The Committee considered various designs. The main aim of the Committee was to give the State an emblem which would not represent any particular class, religion or interest but would represent the people in general.

As recommended by the Committee, the Assembly resolved that :

“The Emblem of the State of Jammu and Kashmir shall be a shield-like figure with three equidistant horizontal stripes and a full bloomed lotus on its top with two ploughs facing each other around its edges, the whole surrounded by two ears of corn with the inscription JAMMU & KASHMIR at its bottom.”

The three equidistant horizontal stripes represent the three cultural regions of the State—Jammu, Kashmir and Ladakh. The ploughs and the two ears of corn surrounding them are representative of the majority of the State's population who depend upon agriculture. The full bloomed lotus, arising out of the water at the top, stands for knowledge and purity. In the words of Sheikh Abdullah, who moved the resolution in the Assembly, "The Goddess of Learning (Saraswati) has, according to mythology, her abode in the lotus". "This reminds us", he added, "of the glorious past of Kashmir when the country was known as the abode of learning and extends a hope for the future when Kashmir will regain its glory".

The legend below the emblem is simple JAMMU & KASHMIR in English. The emblem is designed by a young Kashmiri artist—Mohan Raina. This is the first emblem approved by the people of the State.

### Nichama

Nichama (6,500 ft.) lies in Handwara Tehsil, about 46 miles to the north Srinagar. Kalhana in his *Chronicle of the Kings of Kashmir* makes a mention of this place in the following words :

"There the self-created fire (svayambhu) rising from the womb of the earth, receives with numerous arms of the offerings of the sacrificers".

"Svayambhu" or, in the language of the villagers, "Svyam", is the name of the spot situated half a mile to the south-west of the village Nichama. The soil became heated here in 1875 and for 13 months the heat was so great that the Hindus who flocked to see the miracle were able to cook rice on the bare ground, which they offered in oblation to their *pitras*.

"Svyam" is mentioned by Abul Fazl also in his *Ain-i-Akbari* :

"In the sub-division of Kamraj, after the lapse of a few years, the earth shakes and the ground in some places.



breaks up, and from a small fissure fire appears. On that fire, water with rice in a bowl is put and the contents are cooked. In spite of this, vegetation, trees, rivers, etc. flourish in their proper condition in this place."

Flames seem to have come out of these fissures from time to time. Vigne in his *Travels*, mentions the phenomenon to have taken place at the beginning of the last century.

Dr. Hugh Falconer records : "I have met with a most remarkable volcanic tract in Kashmir, and as far as my reading goes, without example elsewhere—a tract of alluvium with the strata elevated at a slight angle, and torrefied up to the surface to the condition of a well-burnt brick; but there is no outpouring of lava, and the tract is very circumscribed."

Mr. H. Roy, Mining Engineer, submitted a report on these deposits in 1904. He made a close study of the large number of out-crops of lignite found in the neighbourhood of Svyam and Handwara. He described some of these as impure lignite and some as good coal. In 1922, the Mineral Survey Department of the Kashmir State began a systematic investigation of these lignite deposits.

Lignite occurs in the formation, locally known as the *karewas*. As a result of the study of a number of pits, trenches and borings, it was found that the lignite in this area occurs in seams and is fairly continuous. There are two sets of these seams, separated by 160 feet of barren clay and loam. The upper set which is 25 feet below the ground level has a total thickness of 10 feet, composed of two beds of 6 and 4 ft. each. The lower set is not well exposed in the natural sections. Some authorities are of the view that the lower seam is at least 10 ft. thick. Assuming the total thickness of the two sets of seams to be 20 feet stretching over 4 square miles, they calculate that about 80,000,000 tons of lignite will be available from this area.

### Nila thuji

The mallard (*Anas boscas*), Kashmiri *nila thuji*, is our winter visitor, but some birds stay on to breed in the summer.

The male has a bright green head, olive green bill and orange feet.

It breeds throughout Europe, the temperate portions of Asia and North America, and winters in India, China, Mexico and Panama.

### **Nila Purana**

Also known as *Nilamata Purana*. This has been attributed to Nila, the patron saint of Kashmir. Kalhana refers to this work which he appears to have consulted for he observes that with the studies of former savants containing the annals of royalty he had also scrutinized the views of the sage Nila, the Lord of the Nagas. He further relates that he had found that fifty-two kings of Kashmir, through lack of tradition, were forgotten and out of these, from the *Nilamata Purana* he discovered four kings, namely, Gonanda and others. He cites a verse from this *Purana* thus ; "The land of Kashmir is Parvati, known that its monarch is a part of Siva; he should not be ignored, even if he is called wicked by a wise person, who desires to attain bliss." This is reminiscent of Narada who made a similar observation in regard to royalty. During with the reign of king Abhimanyu, one of the early kings of Kashmir, he noted how the Buddhist disputants, who had opposed the Vems, having overcome all their opponents in open debate, had cut at the root of religious rites as prescribed in the *Nilamata Purana*.

### **Nigle Nallah**

Is about five miles South-West of Gulmarg. Nigle Nallah, carrying water from the snow-bed and spring near Apharwat and Ailapator, cut through picturesque pine forests and provides many enchanting sites for picnics.

### **Nishat Bagh**

In 1619 garden of Gladness, one of the non Royal gardens on Lake Dal. Credit of building this garden goes to Asaf Khan IV elder brother of Nur Jahan. Asaf Khan III was

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a governor and a great horticulturist of Kashmir. It is situated at the North-East of Dal Lake and offers a spectacular view of the hills and water with brown walls, brown tree trunks, great trees which change through out the seasons. Jahangir paid last visit to Kashmir in 1627 when at the time of his death asked his last will he said Kashmir and nothing else.

**Noet**

Dance, some time Thali and bells tied to legs and performance is given.

**Naga Worship**

In Kashmir there is a evidence of wide spread worship. The early legends are full of tales of snake gods, especially in connexion with water springs. The Chinese pilgrim Hiuen Tsang states that Kashmir is protected by dragon. It has always assumed superiority among neighbouring people. Abul Fazlhi, the historiographer of Akbar records that in 700 places there are engraven images of Snakes which they worship and regarding which wonderful legends are told, legends particularly in connection with springs. It was at one time supposed that all Kashmir temples were originally surrounded by artificial lakes as abodes for the Naga water-deities. Verinag is one of them people tell there was a large snake in the lake.

**Non-Cooperation Movement**

Mahatma Gandhi's Non-cooperation movement had its repercussions in the state too. In the Prince of Wales (now Gandhi Memorial) College in Jammu, the students went on strike following the expulsion of a student from college by English Principal. Sub-sequently over 150 students went to Gujranwala to attend a conference of students convened by Lala Lajpat Rai. The situation did not assume serious proportions as it had at one stage threatened too. Maharaja had intervened personally. Persons who had sympathy with Non-cooperation or Khilaphat movement were turned out of state.



## North-Eastern Range

Low plain of Jhelum lies a broad hilly tract between which river Kishanganga flows. It is inhabited by Dard tribes. This hilly tract—separated the valley from Ethnocal.

## Nrapavali

A list of kings by Ksemendra. It was consulted by Kalhana in writing his *Rajatarangini*. He condemned that work, charging its author carelessness.

Its composition may be assigned to the 11th century during the reign of king Ananta (1028-63 A.D.) having been the protegee of his queen Suryamati.

Kaul Andhusudhan Pandit—Nrapavali Desopadesa and Narmanala Kashmir series at texts and studies Kaul Andhusudan Pandit.

## Numda

*Numda* is the hand-made felt rug made out of raw wool (with an abundance of hair) and cotton in varied proportions. It may be plain white or coloured or embroidered. The *Numda* craft reached Kashmir from Central Asia via Ladakh. These felt carpets were made in Kashmir and Yarkand and were imported into Kashmir until recent times. The deft Kashmiri embroiderers turned them into beautiful but cheap articles of furniture, which became popular in India and abroad. The Kashmiri craftsmen started the manufacture of *Numda* rugs as a home-based cottage industry. Though these could not compete with the quality of the original Yarkandi *Numdas*, their manufacture continues, most of the skilled and unskilled jobs done in the people's homes in the villages.

As of now, the *Numda* craft is quality-controlled, depending on the weight and quality of woollen yarn and the quality of embroidery executed on it. This warm and homely rug can be oblong, oval or round in shape and embroidered in bold floral patterns in various colours. Smaller pieces make such useful items as tea cosies, bed-side shoes and prayer rugs. Fine embroi-

dery makes the *Nunda* even more attractive for decorative purposes.

### **Nun Khun**

A very conspicuous peak in the Western Himalayan range is Nun Khun, 23,410 feet high. There is an ice-plateau about three miles long and one mile broad just near the peak. Several glaciers fill in the dells round this huge mountain. A charming view of the whole mountain can be had from Perkachek La. The Ganri glacier stretches right below to the foot of the mountain and gives rise to an affluent which enters the Suru river rising from the eastern snout of the Bhot Kol Glacier, while from the western snout of the same glacier rises the Wardwan river which is one of the tributaries of the Chenab.

### **Nund Rishi (1377 A.D.)**

Also known as Sheikh Nur-ud-Din, the great 14th century mystic of Kashmir who uttered an amazing ecological truth when he said *Unn Poshi teli/yeli Yun Poshi*, Food will be abundant if forests are verdant. What we are realizing now founded a Rishi-Pir of Shrinagar Bata Mol, and Rishi-Mol of Anantnag. These are the common shrines of Hindus and Muslims. A large shrine of Nund-Rishi situated of Chrar 30 km. from Srinagar.

### **Nur Jahan**

Queen of Moghal Emperor Jahangir. Their marriage took place in 1611 A.D. Both were great lover of nature, visited Kashmir many times. The Nishat Bagh was laid out by Nurjahan's brother Asaf Khan. She laid out a beautiful garden with fruit trees and running fountains near Achbal spring six miles away from Anantnag. The garden was called Begamabad and also Sahibabad. The stone building of Pather Masjid was also built by Nurjahan, 1620 but did not become popular because of the insulting remarks of the queen who when asked the cost of its construction replied pointing out her Jewel-stud-

ded slipper "as much as this". She died after the death of Jahangir in 1645 A.D.

### **Oldham, Dr.**

In his *Manual of Geology of India* commented on Godwin-Austin's findings in 1893. He has written about mineral wealth also.

### **On Kong**

Also known as Dharmadhatu. He came to Kopin in 759 A.D. through the Kabul valley and lived in Kashmir for four years. He also mentioned Zojila route and Buddhist Establishments. He studied Sanskrit and learnt Vinaya.

### **On Kong**

Visited during 759 A.D. and made a record of Vantabawan in Srinagar. This vihara was in flourishing state at Srinagar Leh route.

### **Padagara—(GM Ency. Cul. Vol. 3)**

Padagara : a high office, a source of revenue in Kashmir. It was claimed to have managed directly by the Prime Minister. It was connected with collection of taxes and out financial management. Its origin has been ascribed by Kalhana to king Ksemgupta (A.D. 950-58) and it was revived during the reign of king Ananta (A.D. 1023-63) by Kaladhara who, through his intimacy with the queen Suryamati, rose to the position of Prime Minister. He was the son of a Vaisya, Bhutt, the caretaker of the Shrine of Gaurisa. This Haladhara publicly assigned it, among the departments of state, the pride of place. It had apparently no connection with the royal privilege of recording the quality and value of gold which revealed the hoarded wealth of the people. There was an officer appointed to collect this tax, Kalhana, *Rajatarangini*.



232 *The Heritage of Kashmir***Padma** (A lotus, a name)

(1) A lotus, one of the names of Laksmi, who is also known as Padmalaya who dwells on a lotus and also by other names. The lotus is also a symbol of Visnu and he is often associated with that flower.

(2) The name of "Lord of the Gate" who poisoned his master king Jagadeva (c. A.D. 1212-13), who had "looked with an equal eye on the servants of the State." After Jagadeva's death, his son Rajadeva had fled to Kasthanvata (mod.—Kisthwar) but Padma's enemies brought him back to Kashmir and this resulted in a civil war. The prince was unluckily besieged in the Sahana fort and Padma was accidentally slain by a Candala. The Bhattas then anointed Rajadeva as king.

**Padmamanjari** (883-902 A.D.)

A lexicon. It has been ascribed to Bhallata, who lived during the reign of king Sankaravarman of Kashmir (died in A.D. 902). This king was notorious for his aversion to the society of the learned and Bhallata, along with others, therefore had to lead "the meanest existence". This Bhallata has been identified with the author of the extant *Bhallatasataka* and his dictionary was often cited by Ksemendra in the 11th century.

**Pahalgam**

Pahalgam is situated in the beautiful Lidar Valley at an altitude of about 7,200 feet. Superb scenic beauty, stupendous snow clad mountain, sequestered springs and streams and excellent camping sites meet and person's taste and capacity for recreation—whether that recreation takes the form of hiking, climbing, fishing, riding or restful relaxation in the peaceful solitude of wild hills. Pahalgam Club is situated on the banks of the famous Lidar River. The 9-hole golf course, built in 1955, is very popular.

CC-0. Kashmir Treasures Collection at Srinagar.

On the road from Mattan to Pahalgam, the river Lidar

affords some of the finest trout fishing in the valley of Kashmir. It is divided into seven fishing beats of three miles each. Pahalgam is an excellent base, perhaps the best in Kashmir, for expeditions to the wilder scenic spots of the higher mountains. Sonasar, Sheshnag, Amarnath Cave, Tarsar, Lidarwat and the Kolahoi Glacier afford some of the wildest and most beautiful scenery of the Himalayas and can be easily reached from Pahalgam.

### **Pampore**

Earlier known as Padmapura on right bank of Jhelum celebrated for cultivation of Kankuna or saffron.

It was founded in the first quarter of 9th century A.D. by king Padma, maternal uncle of Jayapida. Because of its central position in the valley, the city grew in importance and is frequently mentioned in *Rajatarangini*. Here is a temple dedicated to Vishnu and a Ziarat of Shoga Babasahib.

### **Pandit Agitation**

Inside Kashmir, petty bourgeois elements among Kashmiri Pandits adopted a narrow communal and opportunistic posture, once Muslims pressed for the resolution of their problems. Earlier they had adopted a hostile attitude towards the appointment of Glancy Commission. They forced P.N. Bazaz to tender his resignation as a member of the Commission. The recommendations of the Commission shocked the Pandit community in particular because it had not only factually proved their highly undue representation in services but had also recommended measures, such as the laying down of the least qualifications for recruitment to many sectors of employment. Finally, they launched what came to be known as 'Roti Agitation' (Bread Agitation); They demanded job security for themselves (like that accorded to Anglo-Indians). They initiated a movement known as "Kashmir for Kashmiris". The identification of the Kashmiri Pandits with the Dogra regime was evident in the following words of Kashyap Bandhu :

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"By virtue of their religious similarity, common interest and deep and abiding sense of loyalty, Kashmiri Pandits are identical with the government."

They even alleged a communist hand in the uprising of 1931.

**Pandraithan**

Pandraithan "*Puranathisthan*" i.e., old capital on the right bank of the Jhelum. It was in the 3rd century B.C. that Ashoka the Muaryan emperor built this city. It was the capital of Kashmir upto the 6th century A.D. In the neighbourhood of this city his son Jalauka built a grand shrine called Jyestharudra which is believed at present the existing temple of Shankaracharya hill. Dr. Stein, an eminent antiquarian of this century has shown that Jalauka's Jyestharudra must be looked for either on the very hill or in its close proximity viz (Zeethyair tirtha).

**Pantsal Range**

The continuation of the middle Himalayan range divides itself into several minor ranges, one of which is the Panstal Range, which bounds the Valley in the south and west. There are some peaks which are over 15,000 ft. above sea level. After a height of about 10,000 ft. there is an extensive undulating plain which is a paradise for shepherds during summer when they go there with their flocks. Round Konasar Nag there are three peaks which are called, Brahma, Vishnu and Rudher and are about 15,000 ft. high. To the north of this range, the two conspicuous peaks are Romesh Thong (sunset peak) and Tatakuti. At the foot of Romesh Thong lies Makor Nag from where there is a gradual ascent to the peak. There is an extensive snow-field which remains unthawed throughout the summer and a walk on the edge leads with a moderate ascent to the peak which is 15,000 feet high.

Tatakuti is another peak of importance in the same range, It is 15,524 ft. high. There is a large snow-field of granular snow which remains throughout the year. It can be observed.



from Srinagar like a silver mantle wrapped round a dusky leaning cone.

The whole ridge from Romesh Thong to Tatakuti is the home of *saussurea sacra* (Jog Padshah) the famous herb of alpine flowers.

Mount Appharwat belongs to the same continuation but is separated from the main massif by the Bonabal stream and Nashukrihund maidac. It is the watershed between the Ferozpora nullah and the Ningal. It is a delightful spot for skiers during winter and early spring. The highest peak is 13,524 ft. which is all scree. There is a lovely lake on the western side of this mountain. This whole area is a floral paradise.

### **Papier Mache Industry**

This art has been travelled from Persia is still known in Kashmir as Kumangiri which is a testimony to its Persian origin. A shop of Papier Mache worker is like a small Museum where he transform rough paper pulp and lacquer into articles of such exquisite beauty. The usual designs painted on the papier mache goods are birds, boats, trees and other scenes from nature.

### **Paraspora (*Parihaspur Waisa*)**

In the middle of 8th century the great king of Kashmir Lalitaditya founded the city of Parihaspur or Paraspur as it is now called and is situated  $2\frac{1}{2}$  miles south west of Shadipur and is in between the villages of Panznoor and Haratrath and stretching from there, on a Karewa (Plateau) of Ichman Dever. Unfortunately the city of Paraspur had remained unidentified till 1892 A.D. when the ruins of this city were found for the first time by Dr. Stein. The city was already known to our earlier chroniclers like Haider Malik of Chodra, Mohamad Azam of Diddamri, Birbal Kachru and Narayan Koul. It was built in the centre of the valley so that views could be obtained.

from the Indus Valley to Harmukh and Mahadev. Lalitaditya, erected five large buildings in this city.

1. The temple of Parihasa Keshava with a silver image.
2. The temple of Mukta-Keshava with a golden image.
3. The temple of Mahavaraha with an image clad in golden armour.
4. The temple of Goverdhanadhara with a silver image.
5. The Rajvihara, Buddhist monastery with a large quadrangle and a colossal statue of Buddha in copper. This indicates that there must have been large settlements of Buddhists. He erected a stone pillar 54 cubits high with an image of Guruda on the top.

But as ill luck would have it, two centuries later copper statue of Buddha and other silver images were removed and melted down by king Harsha and in the rising which led to the downfall of king Harsha 1089 A.D. Parihaspur was occupied and burnt by the pretender to the throne of Uccala.

### **Pather Masjid**

Built in 1620 on the left Bank of river Jhelum is a stone mosque built by the Empress Nurjahan and wife of Fourth Moghal Emperor Jahangir. This is the largest surviving Mughal building in Kashmir. Built of polished grey limestone. Its interior is divided into three passages by two rows of massive stone arches which extend from one end to another the roof of the compartments between them being handsomely ribbed and vaulted. It did not become popular on account of insulting remark of the queen who when asked the cost of its construction, replied, pointing to her Jewel-studded slipper, "as much as this". The construction was supervised by the well known Indian historian-architect of Kashmir Malik Haider Chaudura.

### **Pattan**

Old name is Shanker Pura. Pattan-founded during 884-902 A.D.

Avantiverman's son Shankerverman founded the city of Pattan known as Shankerpura. Pattan, on the highway from

Srinagar to Baramulla. This is established by Kalhana's testimony, he says that Shanker-pattan lost its proper appellation and became known only by the name of Pattan. To build this city Shanker-verman used the structural material from Lalitaditya's city of Parihaspur. He also built two grand temples which exist on the road side.

### **Pawan Sandhya**

Situated five miles to east of Verinag. It ebbs and flows continuously as though it breathes Pavana or air like a living creature, hence its name. A fair is held there on the Amavas day of Bahadun.

### **Paddy Cultivation**

Has become a chief food crop by the hands of skilful artisan cultivation of Kashmir. Now they use improved techniques and implements, large tracts of cultivable land, which were lying fallow and neglected have been taken over by state government and converted into collective farms.

### **Peoples Conference**

The party was formed by Mr. A.G. Lone, a known floor crosser, in Sep. 78 to oppose Sheikh's Government for its failure to solve major problems of the State including the right of self-determination for Kashmiris. The aim of the Party is to achieve the right of self-determination for Kashmiris. The Party is not very old and has some influence in Handwara and Kupwara. The Party leaders have been trying to arouse the feelings of people in the Valley on their right for self-determination. The Party has been alleging that the economic condition of Muslims was deteriorating and large number of them were being killed in some parts of the country. Leaders of this party have also alleged that Article 370 of the Constitution is being diluted by Government. The party has supported the Resettlement Act.



**People's League**

The aim of the party is to achieve liberation of Kashmir. The prominent leaders of the party are Mr. Farooq Shah and Mr. Abdul Razak Bhat. Its influence is limited to Sopore in the Valley. Leaders of this party have alleged that accession of Kashmir with India was against the wishes of people. They have also alleged that India was hatching conspiracy against Kashmir in order to convert Muslim majority into minority.

**Perak**

Special headgear of women of Ladakh, is made with red cloth of goat skin, hangs up to the forehead and tapers down to the waist on the back.

**Peri Mahal (1627-58)**

Dara Shikoh eldest son of Shahjahan inherited his father's gift for splendour, his grandfather's love of nature, and he is remembered by two gardens in Kashmir. The first, at Bijbehara, was planned to extend on both sides of the Jhelum river.

An observatory constructed by Dara Shikoh, Son of Shah Jahan, during 1627-58 near Srinagar, shows him to be the grand son of Jahangir, the Fairies' Palace, is on the hill immediately south-east of Lake Dal. There is a suggestion of a Greek temple in its siting, for it lies across a spur of rock, thrown into relief against the darker, higher mountains behind.

The facade, with a central building and flanking pavilions bisect upon a podium. Behind it, stepped terraces mount up the slope on central climax, possibly once a dome. Five terraces can be seen and traces of a number of fountains and tanks. It seems likely that the water was carried underground, for there appear to have been neither waterfalls nor canals. Now in ruins, remote and overgrown Peri Mahal has the special magic of inaccessibility. The foreground is dramatic : white-stemmed poplars rise from the level lake shore and behind and above

them, the Fairies' Palace seems to appear and disappear as the light strikes or leaves the walls.

It was built supposedly as a school of astrology for Dara Shukon's tutor, Akhund Mullah Shah. Astronomy and astrology had been linked for centuries, and astrologers had always held important and responsible positions in the Mughul courts.

### **Phambasir**

Natal Transaval the Paradise-fly-catcher (terpsiphane paradise) Kashmiri migratory bird is a charming bird which arrives here in April and leaves in the middle of October. The adult male has a long tail in angelic white and black head and crest. Its movements in the green foliage of trees are fascinating. Its nest looks very cosy being built of soft grass and made compact by soft material like a spider's web, cotton wool and rock moss. It lays three to four eggs. It winters in the East Indies and travels from Java along the East coast, thence makes its way to the Valley.

### **Pikut God**

A fish of Wular lake of averages from 8 to 16 lb. It has a large mouth and is covered with scales, colour white; a scarce fish, in season from November to July.

### **Pints a Kani**

(*Lophophanes melanolophus*), Kashmiri *Pints a Kani*, is a bird of pine and fir trees and is often found at an altitude of 6,000 ft. to 12,000 ft. It is heard making tse, tse, noise. In autumn it comes lower down and is seen eating seeds of some flower plants and insects which it finds on the trees.

### **Pir Panjal Range**

Whose peaks rise over 15,000 fts. on the south west of the country. On this range there are few remarkable peaks, the three peaks round the Konsar Nag, 12,800 ft. Tratakoti 15,524 ft the highest on this range. Romesh Thong named it

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sun set peak. Lake of Konsar Nag is said to be the source of Jhelum. Akbar has laid out three gardens Wahbag, Rajouri and many other on the route. He came through this route to Kashmir in 1585.

**Pirkuh Cave**

Jammu city which is situated 1,250 feet above sea level has a number of beautiful temples and next to Raghunath temples in importance is the cave temple at Pirukh. The cave is situated on a slope on the right bank of the river Tawi. There goes a tradition that a chief of the lord Rama's Army Jamwant used to perform penances in this cave. The cave is very dark. In the main chamber there is a lingam. In front of it is a curved stone image of Ganesh. An earthen oil lamp burning day and night without any break portends some misfortune or calamity for the country. Devotees provide funds for the oil. Shivaratri festival is celebrated there, fair is being organised.

**Piru Singh Major**

Company Havildar-Paramvir Chakra-Tithwal, Kashmir 17th July 1948. 6th Battalion of Rajputana Rifles. After the orders for attack and capture of Tithwal, Piru Singh and his men advanced forward. They were hit by Pakistani guns.

He was awarded *Paramvir Chakra* posthumously.

**Plebiscite Front (1964) : White Paper (Extr.)**

In 1946, on the arrival of the British Cabinet Mission in India, a movement under the leadership of Sheikh Mohammad Abdullah was launched in the State which was popularly known as "Quit Kashmir Movement", aimed at ending the rule of the Maharaja and installing in its place a democratic and popular regime, where the hereditary ruler had no place. This movement owed its genesis to a long period of mis-rule and oppression perpetrated by these hereditary rulers of Kashmir and that movement gained momentum and strength so as to imperil the very existence of the



Maharaja. In Poonch particularly, the population rose in open revolt against the Maharaja's rule and the Maharaja had to promulgate Marshal law there to quell this revolt. This demand for supplanting the Maharaja's rule by a democratic set up and for the abolition of the hereditary office of the Maharaja was also blessed and supported by the then Indian National Congress and its foremost leaders, notably Mahatma Gandhi and Pt. Jawahar Lal Nehru. The Maharaja confronted with this movement to end his regime, resorted to most stringent measures and in the process his subjects, mainly Muslims, suffered great ruthlessness and tyranny at his hands. This was followed by a tribal raid which succeeded in shaking the Maharaja's rule to its very foundations, so much so that the Maharaja fled the capital of Srinagar and left the population of the Valley to their fate. He, thus, virtually ceased to exercise authority over the State long before he even offered to accede to the Union of India.

On October 24, 1947 Maharaja Hari Singh, on reaching Jammu from the flight from Srinagar, made a request to the Union of India for armed assistance to deal with this situation, without at that time making any offer to accede to the Dominion of India. The Indian Government however, reacted to this request by averring that troops could not be sent to Kashmir by them unless the State had first offered to accede. The Chief of Indian Army, Air Force and Navy were, nevertheless, given directions the same morning "to examine and prepare plans for sending troops to Kashmir by air and road", and simultaneously Mr. V.P. Menon, the then State Secretary, was sent to Srinagar evidently charged with a commission to persuade the Maharaja to sign on the dotted line and Mr. Menon returned to Delhi on October 26, 1947 with an Instrument of Accession executed by the Maharaja the same day. Lord Mountbatten, the then Governor General of India, reiterated the suggestion made at the Defence Committee meeting held on October 25, 1947, that the accession of Jammu and Kashmir should be considered as temporary to be finalized through a plebiscite, and that the acceptance of the accession, however, was conditional on the will of the people being ascertained as soon as law and order

were restored, and "this principle was at once freely accepted and unilaterally proposed by Mr. Nehru."

In a letter dated 27th October 1947, conveying his acceptance of the State's accession to India, Lord Mountbatten, the then Governor General of India, wrote to the Maharaja that his Government had decided to accept the accession "in the special circumstances mentioned by His Highness." He, however, added that in consistence with "the policy of his Government, where the issue of accession had been the subject of dispute, the question of accession was to be decided in accordance with the wishes of the people of the State, it was his Government's wish that as soon as law and order had been restored in Kashmir and her soil cleared of the raiders the question of State's accession was to be settled by a reference to the people". Mr. V.P. Menon in his book entitled "The Integration of Indian States", had admitted that the accession of Jammu & Kashmir State to India was accepted as "conditional and provisional". Mr. Menon had further stated therein that Sheikh Mohammad Abdullah had agreed to this provisional accession "subject to a plebiscite".

"We have declared that the fate of Kashmir is ultimately to be decided by the people. That pledge we have given, and the Maharaja has supported it, not only to the people of Kashmir but to the world. We will not, and cannot, back out of it. We are prepared when peace and law and order have been established, to have a referendum under international auspices like United Nations. We want it to be a fair and just reference for people and shall accept their verdict."

### **Poonch**

Ancient name was *Purnotsa*. The Kashmiris always speak of Pooch as Prnuts. Chief of the Poonch is the most important Jagirdar. Kishor Singh, a Dogra Rajput as shown on death of Raja Moti Singh 1892 he was succeeded by the late chief Raja Sir Baldeo Singh.

### **Population of Kashmir, 1941**

Including the feudatories, Kashmir at Srinagar.

CCO. Kashmiri Resources, Collection at Srinagar. Kashmir covers an area of



84,471 square miles. (The area now occupied by the so-called Kashmir forces is included in this total.) It has 39 towns and 8,740 villages. In 1941, the number was 905. In 1931, there were 5,000 persons per thousand houses. In 1941, the number was 5,261.

The total population of Kashmir including the feudatories was 4,021,616 in 1941. Fifty years ago, that is, in 1991, the total population was 2,543,952. The percentage variation between 1901 and 1941 was +38.4. The density of population in 1901 was 34. In 1941, it was 48.

The total number of inhabited towns and villages in 1941 was 8,779. Srinagar was the only town containing more than 100,000 persons, and Jammu was the only town containing between 50,000 and 100,000 persons. The total population of Jammu was 50,379 while that of Srinagar was 207,787. Srinagar's population rose from 118,960 in 1891 to 207,787 in 1941. Jammu's population increased from 34,542 in 1891 to 50,379 in 1941.

Of the total population of Kashmir and feudatories, 113,464 were scheduled caste, 695,701 other Hindus, 3,101,247 Muslims, 3,079 Indian Christians, 7 Anglo-Indians and 423 other Christians, 65,903 Sikhs, 910 Jains, 29 Parsees, 40,696 Buddhists, 11 Jews, 51 Tribal and 95 miscellaneous.

Per 10,000 of urban population, 3,020 were Hindus, 6,677, Muslims 42, Indian Christians, 19 Jains and 242 others. Per 10,000 of rural population, 1,887 were Hindus, 7,758, Muslims, 3 Indian Christians and 352 others.

Of Srinagar's 207,787 persons, 26 were scheduled caste Hindus, 43,000 other Hindus, 1,62,970 Muslims, 105 Indian Christians, 9 Jains 1,412 Sikhs and 265 others. Of Jammu's 59,379 persons, 995 were scheduled caste Hindus, 957 Indian Christians, 784 Jains, 2,135 Sikhs and 19 others.

Of Kashmir's total population (4,021,616) there were 2,129,872 males and 1,891,744 females. Of Srinagar's population 112,460 were males and 95,327 were females. There were 29,817 males and 20,562 females in Jammu.



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Jammu & Kashmir	Total population : 5987319	
		percentage
Hindus	: 1930448	32.24
Sikhs	: 133675	2.23
Buddhists	: 68376	1.14
Gujjar & Bakarwals (Kashmir Div.)	: 345437	5.76 ethnic/ Region
Muslims (Ladakh)	: 61882	1.03 Sect./wise Data for Muslims
Muslims (Jammu)	: 804637	13.43
Muslims (Kashmir Div.)	: 2631495	43.95
Including Shia Muslims	:	
Includes Shia population of Kashmir valley.		

1991 census could not be included here due to the some unavoidable reasons.

**Prakrit**

Kashmiri Prakrit was the language before the development of Kashmiri language proper. It may be called Apabhramsha state of Kashmiri.

**Population**

The population of the state, according to the 1981 census, is 59,87,389 (31,64,660 males and 28,22,729 females)—the figure excludes the areas under the occupation of population of Pakistan and China. In terms of density of population—59 persons per sq. km. this is the lowest figure, compared to the all India figure, but the increase in population during the decade 1971-81 was 28.71 per cent in the state as compared to decennial growth rate of 29.65 per cent from 1961-71.

	Total	Males	Female
1961	35,60,976	18,96,633	16,64,343
1971	46,15,632	24,58,315	21,58,317
1981	59,87,389	31,64,660	28,22,729

The religionwise break-up of the population shows that the Muslims who constitute the predominant religious community of the state have gone up from 30,40,129 in 1971 to 38,43,451 in 1981. The second largest community, the Hindu, increased from 14,04,292 to 19,30,448 during the same period. The position in respect of various religious groups is :

<i>Religion</i>	<i>1961</i>	<i>1971</i>	<i>1981</i>
Muslims	24,32,067	30,40,129	38,43,451
Hindus	10,13,193	14,04,292	19,30,448
Buddhists	48,360	57,956	69,706
Christians	848	7,182	8,481
Jains	1,427	1,150	1,576
Sikhs	63,069	1,05,873	1,33,675
Other religions	3	8	44
Religion not stated	9	42	8

An important characteristic of the population revealed by the census is the phenomenal progress in literacy in the state. As against 18.3 per cent in 1971, the 1981 census showed that the percentage had gone up to 26.67—a growth rate of 150 per cent, the biggest for any state of India. Jammu led the other districts of the state with a literate population of 30.32 per cent. Srinagar and Kathua dists. also attained a literacy rate higher than the state average. The percentage increase in male literacy registered in 1981, over that in 1971 was 56.29, the highest for any state in India. The female literacy in the same period rose by 15.88 per cent.

The state comprises mostly mountainous terrain rising in several tiers from the plains in the south to the high altitude valleys—average altitude 1,800 m above sea level—whose mountains rise up to 5,000 m and over. In Ladakh and Kargil, there are some of the loftiest inhabited villages and towns in the world.

### **Pratap Singh**

GCSI, GCIE LLD etc. Born in 1850 A.D. Eldest son of Ranbir Singh and succeeded the throne in 1885. His reign of 40 years gave greatest contribution two trunk routes which were

completed in his reign. In addition to numerous short routes constructed through out the country plans of two main roads one joining Srinagar with Kohala and other with Jammu were designed covering length of 132 miles and 203 miles respectively. Two bridges were also constructed. Kashmir was also linked with other parts through Railways, Pratap Singh also constructed Irrigation canals these are—Martand canal, Lalkuhul, Pratap canal, Ranbir canal, Basantpur canal, Ujh canal, Upper Jhelum canal. The Zainaju canal was completed in 1931. He avoided alcohol but an opium Reg brightened his wit and his outlook.

Army was his great concern. He reorganised army and equipped with modern arms. He also introduced rationing which led to grain control that exist till now. Establishment of Hospitals, schools colleges, municipalities, well equipped technical institutes, training for artisans, land revenue settlement, cooperative movement, Dig shawls sericulture goes to his credit. He was a pious ruler. Pratap Singh was performing Pooja everyday and was a frequent visitor of Kher Bhawani temple. Prince of Wales visited twice during his reign, was very fond of cricket. Kar-i-Sarkar survived to his day but he was paid for state for states people, slogan heard during his reign which was turned into "Quit Kashmir Movement" Pratap Singh was a loyal to British Government, died in Sept. 1925.

### **Pratapaditya II (636-86)**

Durlabhaka the son of Durlabhavardhana was given a title of *Pratapaditya* in pursuance of the usage of that dynasty. His minister Hanumant, the son of Uda, being wealthy, established *agraharas*. This king founded the town of Pratapaditya which, according to Kalhana, vied with the city of Indra. His reign seems to have been prosperous, for, as Kalhana avers, to his kingdom came numerous merchants from different places. This king fell in love with the beautiful wife of a merchant (*Vaniya*), Rauhitaka who, on finding out that this king loved his wife so passionately, surrendered her to Durlabhaka. He had three sons, Candrapida, Udayaditya and Lalitaditya, who



became very celebrated. His wife Prakasa Devi had a *vihara* after her own name.

This king consecrated the image of Kesava as Tribhuvanawamin and his preceptor (*guru*) was Mihiradatta, a man of merit and refinement. His officer-in-charge of Srinagara, Calitaka, who founded the Calitasvamin temple, is remembered to have cut at the root of all tribunals by enforcing justice and awarding proper punishment to all offenders. This king's second brother Tarapida, by utilizing the services of an expert sorcerer, Brahmana, who had been punished severely for his complicity in the murder of another Brahmana, managed to slay this king who had reigned for only eight years and eight months.

### Priest, Jesuit

The Italian Hippolyte Desideri, who held from Pistoia near Florence. In November 1714 he reached city of Srinagar. He was strucked what he saw. He saw the Kashmiri shawl for first time, which was famous all over the world.

### President of India

(*Order on Kashmir I & II May 14, 1954*)

The President of India on May 14 issued an Order under Article 370 of the Constitution implementing the decision of the Jammu and Kashmir State Constituent Assembly on the constitutional relationship between the State and the Indian Union.

The Order which came into effect immediately fully covers the points included in the Delhi Agreement of 1952 except in regard to the Head of the State, provisions relating to which are to be embodied in the State Constitution.

Under the Order, Parts I to 3, 5 and 11 to 22 of the Constitution of India will be applied to Jammu and Kashmir with appropriate modifications. These relate to citizenship and fundamental rights, the legislative, executive and judicial organs of the Union and their powers, relation between the union and

the State, finance, trade, commerce and intercourse within the Union, elections to the Union legislative bodies etc.

In applying these parts of the Indian Constitution certain modifications have been made, in view of the special circumstances of the State and in implementation of the Delhi Agreement. To remove any apprehension that a closer union might prejudicially affect the interest of the permanent residents of the State, the State Legislature has been authorised to make laws safeguarding the interests of the permanent residents of the State, in regard to matters like the acquisition of immovable property, settlement in the State and employment under the State Government.

The State Legislature has been given power to impose restrictions on the exercise of rights relating to freedom of speech and expression, right to form associations and unions and to move freely within the State as may be necessary to safeguard the security of the State, part of whose territory is now in occupation of an alien power; but this special authority would be available only for five years from Friday (May 14).

The Order makes provision to safeguard the land reforms effected in the State a few years ago.

The Supreme Court of India will exercise practically the same jurisdiction in Jammu and Kashmir as in other parts of the country. Besides being the guarantor of the fundamental rights the Supreme Court will have original jurisdiction under Article 131 of the Constitution and appellate jurisdiction in regard to civil and criminal cases. It will be the final judicial authority to interpret the Constitution.

The financial relationship as well as the allocation of taxation powers between the Centre and Jammu and Kashmir State will now be the same as those existing between the Central Government and other Part 'A' or Part 'B' States.

All the important provisions relating to the freedom of inter-State trade and commerce are being applied in full. As a result, customs duties levied by the State Government are being removed. Trade between State and other parts of the Union will now be free and is expected to expand.

While the bulk of the Union list will be applicable, there are important exceptions, for example, the State will retain exclusive competence in regard to matters relating to industrial and mineral development, census and company laws.

Similarly, powers relating to the constitution and organisation of the State High Court, its powers and jurisdiction are also matters within the exclusive competence of the State.

The Concurrent List will not also apply. Again, residuary authority vests in the State. These exceptions mark the special position accorded to the State within the constitutional framework.

The new Order is called "The Constitution (application to Jammu and Kashmir) Order, 1954," and supersedes a previous order of the same title issued in 1952 applying the provisions of the Constitution relating only to foreign affairs, defence and communications in respect of which the State acceded to the Union in 1947.

Article 370 under which the new comprehensive order has been issued, had left further extension of the Union's jurisdiction or the application of other parts of the Constitution to be made with the concurrence of the Constituent Assembly of the State.

### **Princes of the Saffron City**

Folktale of Kashmir which tells about the fields of saffron.

### **Prathvyapida (744-8 A.D.)**

Known as tyrant and destroyer of his subjects who after reign of four year and one month was deposed by his younger brother Sangramapida.

### **Pun**

This is a ceremony held in honour of the Goddess Lakshmi. Bread is prepared in each house hold on any auspicious day during the bright fortnight of Bhadon and performing the necessary religious rites, is distributed among relatives and neighbours.



## Puntshu

A monetary unit is still remembered in the Fourteen Puntshi offered at the shrine of the Saint Pir Pandit Padashah at Batoyar in Srinagar. This was the common coin in Sanskrit terminology it was called the *Punchavimsatika* or twenty five, and four twenty five made a *hatuen* or hundreder. *Puntshu* made with two *Bahaganis*. Bahagani was made with twelve and half dinaras. It was disappeared during the reign of Dogras.

## Punyatrata

Two Kashmirian scholars associated with the great Kumarajiva have been mentioned by the Chinese texts in connection with the translation of Buddhist sacred book and writing of commentaries thereon. They are Punyatrata and his pupil Dharmayasa. We do not know much about Punyatrata except that he perhaps came to China at the invitation of Kumarajiva towards the end of the 4th or the beginning of the 5th centuries and worked with him in 604 A.D. He was also at Kucha when Kumarajiva was taken as a prisoner to China and followed him there to help him in his missionary work.

## Pushnul

(Golden Oriole, Oriolus, Oriolus) arrives in Kashmir in April. This beautiful bird is found in Europe, Russia, Central Asia. Persian Gulf, Afghanistan, through out Kashmir, western Himalayas etc. etc. winter home of bird is South Western Africa.

## Quit Kashmir Movement

The movement launched by the National Conference in May 1946 had as its slogan 'Quit Kashmir' meaning thereby that the 'Autocratic Dogra House' should surrender sovereignty to its "real owners" the people. In a memorandum submitted by National Conference to Cabinet Mission which had been sent to India to negotiate transfer of power with the Indian leaders,

the party maintained : "No sale deed, howsoever sacrosanct, can condemn more than four million men and women to the servitude of an autocrat when the will to live under his rule is no longer there. We the people of Kashmir are determined to mould our destiny and we appeal to the members of the Cabinet Mission to recognize the justice and strength of our case." Kashmir is not merely a geographical expression, in the north-west of the vast sub-continent of India, famed for its beauty and natural wealth, but it is a land strategically situated, the meeting point of India, China and Russia and as such has an international significance. Our homeland is the cradle of the Kashmiris which by virtue of the homogeneity of its language, culture and tradition and its common history or suffering is today one of the rare places in India where all communities are backing up a united national demand.

Explaining the demand on the eve of his arrest, Sheikh Mohammad Abdullah said in a public meeting : "When we raise the slogan of 'Quit Kashmir' we naturally visualise that the Princes and Nawabs should quit all the states... The rulers of the Indian states who possess one-fourth of India have always played traitors to the cause of India's freedom. The demand that the princely order should quit is a logical extension of the policy of 'Quit India.'"

Jawaharlal Nehru, then the President of the All India States Peoples Conference, took a leading part in the expression of sympathy for Kashmir. He called Srinagar the city of dead. In a statement issued on 28 May 1946 from Delhi, Nehru said : "The blimps have ceased to exercise control in most of the countries. It is the unfortunate fate of Kashmir today to be in charge of blimps." He had a team of lawyers to defend Sheikh Mohammad Abdullah at his trial. However, Nehru was also arrested, when he proceeded to Srinagar. Nehru's support to Sheikh Abdullah had far-reaching implications. Nehru realized the importance of Sheikh Abdullah as a popular leader in a geographically vital Muslim majority area and was wise enough to cast himself in the role of a friend of Abdullah.

Sheikh Mohammad Abdullah was tried by Mr. Barkat Rai, Sessions Judge, under section 124-A (treason) Penal Code.

In his statement before the court, Sheikh Mohammad Abdullah said : "It is a small matter whether I am imprisoned and tried and convicted. But it is not a small matter that the people of Jammu and Kashmir suffer poverty, humiliation and degradation. It has been no small matter what they have endured the violent repression and horror of the past two months and more. What they are enduring now. These very events have demonstrated the justice of our demand and our cry 'Quit Kashmir'. For a system of government that can subsist only by pursuing such methods stand condemned. If my imprisonment and that of my colleagues serves the cause to which we have dedicated ourselves, then it will be with us and we shall take pride in serving our people and the land of our forefathers.

Kashmir is dear to us because of its beauty and its past traditions which are common to all who inhabit this land. But it is the future that calls to us and for which we labour, a future that will be the common heritage of all, and in which we as free men and women linked organically with the rest of India, will build the New Kashmir Muslim Conference alone was the representative organization of state Muslims." It was too tall a demand from the tallest leader of Kashmir, who was no less proud about his own personality as also that of Kashmir both of which he had come to regard as synonymous. Mr. Jinnah's rebuff to the National Conference did give a shot in the arm to the Muslim Conference. But that also caused an irreversible dint of the National Conference away from the Muslim League, the consequences of which proved far-reaching. In his autobiography, *Atshe-e-Chinar*, Sheikh writes : "At that time, Mr. Mohammad Ali Jinnah was intoxicated by power. He thought it beneath his dignity to talk to a poor and resourceless nation. When this equation of power went against him, he woke up in panic from his dream. But by this time, the snake had passed, only its line remained."

Forties was the period of conflicting ideas and ideologies in the state of Jammu and Kashmir. The premier national organizations : All India Muslim League and the Indian National Congress were busy in extending their influence to the state and carve out their own separate assignments of supporters.



It was owing to this that national leaders like Jawaharlal Nehru and Mohammad Ali Jinnah visited the state. It will not be out of place to point out here that progressive forces outside the state also liked to intrude in the state and cast their spell over the toiling millions. It was thought that Jammu and Kashmir where majority of people were living in absolute poverty and where agrarian question had become paramount, communist ideology will be accepted as a 'Christmas Gift'. The radical elements penetrated in the national movement and provided it new direction.

In the 1940's the nationalist movement came under the telling spell of Marxism. K.M. Ashraf, who visited the valley in order to win the cadre for the nationalists movement of the Indian sub-continent, was happy at this development. In 1942, N.N. Raina (who came under the influence of Marxism in Allahabad University) returned to his native land for political work. He became an influential member of the left wing in the National Conference. The Communist activists also "opened a study circle at Dalgate to propagate the philosophy of Marxism and Communism". By the end of 1942, the CPI was able to open "an organising committee" of which Miss Mahmooda, G.M. Sadiq and Bakshi Ghulam Mohammad were members. Thus, by 1943, there had emerged a big group of CPI progressives in the National Conference who were able to influence its future strategy of struggle in a decisive manner. It was in the background of such political changes that the toilers formed one of the strongest bases of the National Conference in the years 1940-50. Their impact was obvious in the Mirpur Session of the National Conference in 1942 when it passed the resolution sending greetings to the red army and expressing its solidarity in the heroic fight against fascism. They provided the authorship to the Naya Kashmir manifesto of the National Conference.

**Qutub-ud-din (1373-89 A.D.)** Son of Ala-Ud-din

Shihab-ud-din's brother, in absence of the legitimate heir, ascended the throne under the title of Qutub-ud-din.

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Qutub-ud-din was a man of culture and learning. He gave attention to the needs of the public. He laid out a town in his own name called Qutub-ud-dinpur—a place on the left bank of the river in between 4th and 5th bridges. He was also an impartial dispenser of justice and patronized scholars, writers and poets.

Early in his career, he suppressed a conspiracy hatched by his Prime Minister, a Hindu, to dethrone him. The aim was to enthrone his nephew, Hassan Khan who was the co-conspirator. Besides, his military campaign remained confined to subdue the Lohara chief which did not turn out to be a successful operation. He was a tolerant king. He did not alienate the Hindus who were still in majority. He, in order to avoid frequent floods, performed a Yagna (sacrifice) in which he distributed liberal gifts among the Brahmans. Despite pressures from sufi saints, he continued to follow Hindu rites and customs.

A galaxy of sufis were coming into valley even after Bulbul Shah. These included Sayyid Jalal-ud-din, Sayyid Taj-ud-din, Sayyid Bilal Shah and others who from time to time preached the tenets of Islam to the people but the practical and real work for establishment of Islamic faith goes to the credit of Sayyid Ali Hamadani. His arrival and stay in the valley hastened the spread of Islamic thought and expression among the masses. In his visit to different parts of the valley in the company of some eminent Irani sufis, *Khanqahs* and *Langars* were established. He took his place permanently at Kali Mandir near 4th bridge (Zaina Kadal) in Srinagar which was converted into a *Khanqah*. It is still known as Khanqah Maulla Mosque or the Shah-i-Hamdan Mosque.

Qutub-ud-din and his predecessors did not openly patronized the propagation of Islam which was carried on till his times on peaceful lines. It, however, took a violent turn in the hands of the immediate successors of the Sultan and the Sayyid. The king died in the year 1389 after a reign of 16 years and was succeeded by his minor son Sikandar,

### **Rajatarangini by Jona Raja.**

Chronicle down to the reign of Sultan Zain-ul-Abidin—(1420-73 A.D.), greater portion of his chronicle deals with the reigns of late Hindu rulers from Jayasimha to queen Kota Rani. His pupil Srivara took up the thread and in four chapters wrote about the events from AD 1459—to 1486. He imitated the line of Rajatarangini by Kalhana.

### **Rajavali Pattaka**

Begun by Prajyabhatta whose composition ended with year 1513-14 was completed by his pupil Suka some year after annexation of Kashmir by Akbar in A.D. 1586.

### **Rajatarangini**

Written in a sanskrit verse by Kalhana in A.D. 1148-49. Comprises in cantos of sanskrit verse the history of various dynasties which ruled Kashmir from the earliest period down to the time of the author who began to write his work in 1148 A.D. In 15th century king Zain-ul-Abidin had it translate in Persian, later under the order of Akbar, Abul Fazal incorporated long abstract in his *Ain-i-Akbari*, Bernier also made the reference of it in his letter in 1665. Moorcraft obtained 9 copy of *Rajatarangini* in 1823 A.D. This copy was translated by Troyer in to French. Several Europeans worked on its translation but could not due to no availability of reliable text. Dr. Buhler obtained the text this formed the basis of Dr. Stein's monumental translation of the chronicles published in 1900. In 1935 Dr. R.S. Pandit brought out his English translation.

### **Rajauri**

Rajauri is a small tehsil to the south-west of Kashmir. It has an ancient history dating back to the Vedic period when it bore the name of Rajapuri. F. E. Pargiter in his *Ancient Indian Historical Traditions* says that one branch of early Aryan emigrants crossed the Pamirs and the inner Himalayas via Kanwar, Jonsar, Garhwal and Kumaon. The second, after



crossing the Himalayas in the north-west, settled in Rajauri and Poonch. On the way, their settlements sprang up in different places and the language evolved into three dialects, namely Kafir, Khawar and Dard. With the passage of time, further sub-divisions of these dialects took place. The Dard, for instance, was sub-divided into Shina, Kashmiri and Pahari. In the Rajauri area and in the Poonch sector, the Pahari language has evolved into Pathwari which is spoken in these places today.

Ancient Aryans after living in India for a considerable time formed several States. According to old traditions, Manu was the earliest ruler of India. He had nine sons, each one of them established a kingdom in different parts of the sub-continent. *Bhagwat Purana* says that the founder of a kingdom in the Punjab was Ushinarnam, after whose death it was fragmented into small states of Yodhya, Shubi, Mudrik, Kakai-Gandhar, Amhist, Sindhu, Sobhaya and Abhisar. It is interesting to note that Abhisar State included Bhimber, Rajauri and Nowshera. Rai Chowdhury is of the opinion that Rajauri was an important trading centre in those days.

The tradition further indicates that in the *Mahabharata* war the king of Abhisar allied himself with the Pandavas, while the neighbouring states joined the Kaurvas. Early records of a fragmentary nature show that in the 4th century B.C. there existed in the north-west of India, a federal type of political set-up in which Abhisar with its capital at Rajauri was also included. At the time of Alexander's invasion Rajauri was at the height of its glory.

During those times and the subsequent period it was through Rajapuri that commerce flowed into Kamboj (Afghanistan) and the neighbouring states to its north. Even in the times of Mauryas, the town of Rajapuri was a great trading centre.

The people of Abhisar were naturally influenced by the thought and culture of the university town of Taxila where students from far and near came for education.

But there was an age-old feud between the rulers of Taxila and Rajauri. When Alexander's forces were marching through U. 15a (Hazara) people of that State sought for shelter in Abhisar.

The ruler of Taxila thereupon induced Alexander to send his forces to subjugate the ruler of Abhisar. The latter had to submit and his State became a dependency of the Greek Empire with the Raja of Taxila as its chief executive.

According to Kalhana's *Rajatarangini*, Durlabhvardhan, the king of Kashmir, invaded and conquered Rajauri in the 7th century A.D. When Harasavardhan brought Kashmir under his subjugation, Rajauri automatically became a part of his kingdom. Later Pratihar Maharaja Bhoj conquered Rajauri, but Shankarvarman of Kashmir again brought it under his rule.

At the end of the 11th century, Rajauri was ruled by chiefs of the Pal dynasty, under the suzerainty of Kashmir. In 1097 Harasha of Kashmir called a council of the rulers of his neighbouring dependencies and Kalhana mentions that among those who attended this meeting was Raja Sangram Pal of Rajauri.

The Pals continued to rule for about four centuries. Another branch held sway over Biawar and Basohli till the rise of the Sikh power. It appears that with the advent of Islam in northern India, the ruling family of Pal was converted to this religion, though they retained the title of Raja. These Rajas had to repair roads and paths, procure porters and provisions for the Mughal rulers and their retinues when they passed through their territory on their way to Kashmir and back. They were responsible for the carriage of fresh fruit from Kashmir to Delhi for the emperors and their courtiers.

Maharaja Ranjit Singh brought Rajauri and the surrounding hill states under his subjugation. On the defeat of the Sikhs by the British and as a result of the Treaty of Amritsar in 1846, the entire *Illaga* was transferred to Maharaja Gulab Singh who pensioned off the last ruler and turned the small principality into a tehsil in the Jammu and Kashmir State.

### **Rabab**

The most popular instrument in the folk music of Kashmir was introduced during the liberal reign of Sultan.

Zain-ul-Abidin (1420-70 A.D.) is a byword in Kashmir. He imported it from Turkistan.

## Rado

Festival of unmarried girls in Duggar Desh which is based on folk tale *Sonanpari*. It is celebrated in the month of Sawan. Girls gather at a spot and sink broken earthen pots in the earth then sow the seasonal seeds in them. They colour these in different designs and sing songs. They have a community meal at the bank of a nearby stream or tank.

## Raghunath Temple Jammu

Built by Maharaja Ranbir Singh. After his accession to throne in 1856, February the Temple became centre of learning and research of Jammu. Here were established Sanskrit College, a magnificent library and a translation bureau. Ram Navami festival is being celebrated in the temple. People make the offerings to the worship of deity, discourses of Ramayana are given there all the nine days and evenings.

The Raghunath temple in Jammu has some unique features. It is composed of a group of temples dedicated to various incarnations of Vishnu, popularly known as 'Dash-avatars', 'Chaturvanshi avataras', 'Panch Yatna', with the main temple containing exquisitely beautiful images of Rama, Sita and Lakshman. Numerous other Hindu mythological figures have been installed. And this is not all. The temples, fourteen in all, also contain a stupendous collection of twelve lakh 'Shalagrams' or 'Rudras' and had Maharaja Ranbir Singh, the builder of the temple, lived for some years more, the number of Shalagrams would have risen to thirty lakh.

## Rai Dynasty

Ruled Jammu from the middle of 1st century, Adi Rai, Dev Rai, Gandharb Rai were the kings of Rai dyaasty. Raja Jog Rai was the last king of this dynasty.



## **Dhar Dynasty**

Founded by Suraj Dhar in Jammu ruled up to beginning of 9th Century. *Vanshavali* mentions eight Dhar Rulers, Suraj Dhar, Ganja Dhar, Devala Dhar, Sarbla Dhar, Kirati Dhar, Ajay Dhar, Bijay Dhar.

## **Raj Vihara**

Constructed by Lalitaditya, spent 84 thousand *Tolas* of gold, got made 84 thousand Buddha images of bronze alloy. These images were installed in a equal number of beautiful *Caityas*.

## **Razdan, Krisenji**

Shri was a bhakti poet in state was born at Wanpoh (Kulgerm Tehsil) on 20th November 1851 of well-to-do Kashmiri Pandit family. He was married at the age of seven. He was taught at home by some learned tutors Sanskrit, Persian Astronomy, and Astrology. They inculcated in him a staunch faith in Upanishadic teachings and he became a devout votary of Shiva and Krishna as god incarnate. He was a poet at the age of nine. He composed some poems in Persian, Kashmiri with a good income yielded by his state he devoted all his leisure to poetry and worship. Shri Razdan breathed his last at the age of 76 in October 1947.

## **Raja Pratap Singh Museum**

Built about the turn of the century this modest red building faces the river Jhelum and is visit from the Amina Kadal. It contains within its portals, Prize, collections which throw illuminating light on Kashmir's cultural heritage. In enclosed entrance to the museum hang the portraits of the famous Dogra rulers of Kashmir. Kashmir Handicrafts, ornaments, papier mache work, silver ware, copper surahi, kettles, duck etc. Tibetan wares, it also contains relics of Dogra rule represented in postal seals, carpets and textiles are kept in other room.

260      *The Heritage of Kashmir***Ramnagar Fort**

Built to protect Jammu city from the north, was a round domelike structure. It has been demolished and on its site stands the Amarmahal palace. It was built by Raja Kapur Dev.

**Ranbir Canal**

This canal in Jammu suffers from the silt problem. After carrying out silt analysis, four silt ejectors have been installed by the State Government.

**Ranbir Singh (1857-85)**

Son of Gulab Singh. Succeeded his father in 1857 close friend of British government, receipt of title "Indar Mahindar Bahadur Sipar-i-Saltanat" in 1877. He was gazetted a General in British Army and created a councillor of the Empress. He was also honoured by one of Lord Cannings Adoption sanads Dastur-ul-Amal. Three important events were occurred during his reign were commercial treaty of 1870. Yarkand Mission 1873-74 and the great famine of 1877-79. Ranbir Singh died in 1885.

**Rane, Rama Raghuba**

Second lieutenant—in Chingas 8-11 April 1948. A young engineer officers, 2nd Lieutenant—of the 37th Assault field company made the advance of army from Naushera to Rajouri possible. In between lay Chingas which had to be captured by our troops. For more than three day Rane and his men worked non-stop to clear the road and remove mines. On the third day on 10th April Rane performed a miracle. He cleared a huge road block, despite of constant enemy fire. He was awarded the Paramvir Chakra.

**Rupa Bhawani (1624-1720)**

Poetess wrote number of religious poems in Kashmir. Her

language as that of a Hindu religious writer was highly sanskritised.

### **Ratnacinta**

We hear of another Kashmiri missionary. Ratnacinta who originally belonged to a royal family and was a specialist in Vinaya. He went to China reaching O-yang in 693 A.D. He founded a monastery there named T'ien-chu-sse, "The Monastery of India" and translated seven works from Sanskrit between 693 to 706. He died in 721 A.D.

During the 10 century A.D. the Chinese Annals mention the name of T'ien-si-tsai, a native of Kashmir who came to the Chinese capital and was put in charge of a board of translators by the Chinese emperor and it was a result of his efforts that the board was able to enrich the Chinese Buddhist literature by more than two hundred works.

In 1005 another Kashmiri monk, Mu-lo-she-ki went to China and carried on the missionary work in collaboration with many more Indian monks.

### **Relic Worship**

Relic worship was generally practised in one form or another in most of the primitive societies and still practised in many parts of the world. The enshrining and adoration of relics are hardly consistent with the spirit of Islam, but many Muslims have followed to some extent the example of other religions. In Kashmir relic worship started when Shah Hamadan who is known in Kashmir as Bani-e-Islam brought with him two relics of Holy prophet. These were a Tentpole which was used in Jihad-i-Badar and standard. These have been housed in Shah Hamadan Mosque and were taken and exhibited when ever mass prayers were offered in the time of Afat Naghmi (Natural calamity). In 1698 A.D. a Kashmiri trader Nur-ud-Din brought a hair of the prophet to Kashmir from Bijapur and enshrined in Hazarat Bal. It is said that crowd assembled there to see the holy hair was so great that many persons were killed. The hair



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of Saint Dastgir, which is much adored by boatmen. In Magam Purguna a foot print of Zainul Abdin horse on a stone is worshipped but in 19th century it is began to worshipped as Kadam-i-Rasul by Muslims and as lord Vishnu's foot print by the Hindus. At Shopian the foot print is believed as impression of Shah Hamadan and worshipped.

**Revolt of Gilgit**

In pursuance of British government's announcement that the control of Gilgit would be returned to Jammu and Kashmir state in July 1947. Brigadier Ghansara Singh was deputed by Maharaja as Governor, when arrived at Gilgit faced with a catalogue of demands from officers and commander of the Gilgit Scouts, who under the directions of British officers and Muslim officers demanded merger of Gilgit with Pakistan, Governor tried to win the sympathies from local population. But scouts under one Major Brown continued to rebel against governor.

On the mid night of October 31, 1947 Governors' residence was surrounded and demanded immediate surrender of Governor. Governor was put under arrest and a provisional government was formed by the rebels under Major Brown on November 4, 1947. The Flag of Pakistan was hoisted in the Scout lines in Gilgit and in the third week of November Peshawar sent its political agent to rule over Gilgit. Indian Government is negotiating till today on the issue with Pakistan, but all is in vain.

**Roti (Bread) Agitation**

This was the outcome of disappointment caused among the Kashmiri Pandits by publication of Galancy Commission report, which has forward educational qualifications for government services in favour of Muslim subjects. It was started in May 1932 by young Pandit Graduates. Public meetings were organised in Sheetalnath, Katlishwari temple and Raghu-nath mandir. It followed Gandhian Path of Satyagraha and picketing of the offices. Meetings and speeches were held

related to Maharaja and Galancy Commission on May 5th 1932. Pandit Kashyap Bandhu was arrested for his objectionable speech on May 14, 1932. Pandits started picketing of the government offices.

On May 20, 1932 young Pandits made forceable entrance to the offices. Picketers were arrested and awarded punishments. Agitation had lost much of its tempo on May 24, 1932. But revived with Bal Sabha Agitation.

### **Rudra Sandhya**

This is a spring like Trisandhya dry during whole year but flowing with water for some days continuously and then getting void of it at intervals during month of April and May. It is six miles from Vernag.

### **Rupa Lank**

In the Lokut Dal known as Asthwol. It was built by grandson of Zainul-Abidin Sultan Hasan Shah during 1487 A.D.

### **Rajiv-Farooq Accord**

November 1986 ; in 1984 Ministry of Ghulam Shah was installed by Mr. Jagmohan then Governor of the state with the backing of Congress-I. It was popularly known that Ghulam Shah had provided protection to anti-social elements in a bid to fight Farooq Abdullah. Early months of 1986 the situation went out of control and communal violence broke out in the valley. By March 1986 Rajiv Gandhi realised the magnitude of the disaster in Kashmir and ordered his local party leaders to withdraw the support from the Ghulam Shah Ministry and the Governor's rule was imposed in March.

Rajiv Gandhi took eight months to sort out all the problems within his party in Kashmir and to hammer out an accord with Farooq Abdullah, who had consistently demanded the dissolution of the Assembly which had been tainted by the sordid defection game engineered by his adversaries within his

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own party in league with Congress-I. Farooq Abdullah was installed as CM on November 7, 1986 and Assembly was dissolved.

**Ramah Gad**

King of fish can be seen in streams. Ramah Gad—average weight, a chittak; colour dark-green. This fish is taken in the Jhelum in June; when the water becomes cold, it retires to the lakes and morasses.

**Seaseun**

Coin of thousand which is made by ten hundreds. Ten seaseun made ten thousand, hundred thousands made a lakh, ten lakhs made a crore or koti seaseun had been the silver coin called ropa seaseun.

**Saffa Kadal**

The sixth old bridge among seven bridges situated in Srinagar. This is the most interesting area, because the Yarkhandi Sarai (Warehouse and inn) for all the caravans from Central Asia. Tibet, Ladakh and Turkestan is situated here. Visiting this centre, one is aware of a strange and fascinating atmosphere which adds a touch of adventure to the place.

There are the Yarkhandis in tall boots and skull cape, the Central Asians, Tibetans and Ladakhis, in their long grown with Mongoloid features. They have brought a number of fine ponies and zos (a mixture between a yak and a cow) excellent saddles, shawls, leather boots and bags, wool, beautiful *namdahs* (rugs of white felt with a velvety feel) and curios. These friendly, cheerful people similingly persuade you to buy something from them.

**Saffron (Crocus Stivus)**

Always been a royal flower. It is cultivated in Pampur ancient Padmapur. *Rajatarangini* says that Takshak Naga gifted this a bulb of saffron to a physician Waghatabatta who



lived in Pampura and cultivation sprang up in the city. The Takshak Naga is being worshipped on this day. Cultivation of saffron is an art in itself sloping ground is to be required it takes eight years to grow. Once it is grown then it will remain for 12 years without an help.

It was also a source of revenue from the very beginning. During the period of Afghan rule it was completely destroyed, and again revived by Maharaja Ranbir Singh who had imported the seeds from Kishtwar.

Two types of saffron are being cultivated red orange 'Shahi Zaffron' and white 'Mongra Saffron' little inferior. Moghuls were using it in medicines. Greeks used it as perfumes in Roman baths. Persians, Kashmiri's and Spain, where the Arab conquerors introduced its cultivation in 961 A.D. In England town of Walden cultivates it, culture of saffron is known as saffron walden, it was brought to England by a pilgrim from Tripoli.

### Sahis

*(The dynasty which ruled Afghanistan and Punjab)*

In the middle of the 9th century Kallar has been identified with the Lalliya Sahi. The subversion of the Turkish Sahis by Lalliya has been assigned to A.D. 850. Even prior to this, Lalitaditya Muktapida (c. A.D. 713), foreseeing the rising Sahis, had commenced to employ them in his administration. according to Kalhana, who tells us how the Sahi princes became officials like High Chamberlain, Principal Minister for War and Peace, chief of the stables, High Treasurer and the High Sheriff. This policy, however, was not followed by his successors.

Lalliya established his capital at Udabhandapura (Ohind) and survived between the Daradas on the one hand and the Turks on the other, the lion and the boar as Kalhana called them. He was defeated by Prabhakaradeva; the minister of Gopalavarman (c. A.D. 902-4), who bestowed the Sahi kingdom on Lalliya's son Toramana alias Kamaluka, the Kamlu Ray of the Muslim writers. He is alleged to have been defeated by the Arab Amir, the brother and successor of the Saffarid ruler

Ya'qub. The Arabs pressed on the Sahis, driving them towards the Punjab till, in the first quarter of the 11th century A.D., their principality became extinct.

Of their kings, the names of Thakkana, Anandapala and Trilochanapala are noteworthy. Their last king was Bhima Pala, whose reign was of little significance. According to Kalhana, in his day (A.D. 1150), even the name of the "glorious Sahis" had faded from mortal memory to such an extent that the people wondered whether the empire of the Sahis, their ministers, their sovereign and his entourage had ever existed.

With the collapse of the Sahis, the gateway to India was opened to the rapacious Turks. The Sahis were entirely forgotten in Kashmir for, according to Kalhana, during the reign of Ananta (A.D. 1028-63), that is, a few years after Bhimapala's death, in A.D. 1026, Rudrapala and other Sahis, who were probably connected matrimonially with the Kashmiri royal family, received such enormous salaries that the State was drained of its revenues. His daily maintenance allowance was fixed by the king at a half a lakh of *dinaras* (probably copper), while another Diddapala received daily 80,000 of such *dinaras*. During king Kalasa (A.D. 1063-89) the Sahis continued to receive patronage. Among his Sahi favourites were Bijja and Puja, born in the line of the Sahi, who became so powerful that, owing to public clamour at their lawlessness, they were ultimately got rid of. Even among the Daradas there was a Sahi Vidyadhara and his sons. The Sahi princesses committed *sati* fearlessly during the last days of king Utkarsa (A.D. 1089-1101).

### Saint Worship

The Panjabis often referred to the Kashmiris *Pir Parast*. They believed that their saints would help them in adversity, if properly invoked. So they worshipped and make offerings at their shrines. While entering the shrine barefooted, they would smear their bodies and throats with the dust of the shrine and bowed their heads in honour of the saints. They would come down from their horses when passing by the shrine. The bridegroom would pay respects and make offerings at various shrines.

with his friends and relatives before his marriage. On the anniversary of the saint's death, the Kashmiri Muslims observed fast—and attended with pleasure the gathering at shrine. Most of these shrines are dedicated to saints who had devoted their lives to the propagation of Islam in the valley. The following were the important shrines of the Kashmiri Muslims :

- |                                    |                                    |
|------------------------------------|------------------------------------|
| 1. <i>Hazaratbal</i>               | 5. <i>Ziarat of Dastgir</i>        |
| 2. <i>Shahi-Hamdan Mosque</i>      | 6. <i>Tomb of Baba Nasim</i>       |
| 3. <i>Shrine of Nur-ud Din</i>     | 7. <i>Ziarat of Baba Pam Rishi</i> |
| 4. <i>Ziarat of Makhdoom Sahib</i> | 8. <i>Ziarat of Shukar-ud-Din</i>  |

### Saivism

It was expounded in Kashmir by Abhinav Gupta (A.D. 993-1015) at the begining of 11th century. He had written a commentaries on the Siva drisl of Siddha Somananda from whom he was fourth in succession. The system described by Madhava under the name of the Saiva system corresponds to the Saiva Siddhanta system of Tamil land has been described as a dualistic system fundamentally different from the monistic philosophy which constituted Saivism.

### Sale of Kashmir

When the treaty of Amritsar signed between British government and Raja Gulab Singh on March 16, 1846. Just after seven days of Lahore treaty. People called it sale of Kashmir. Because by this treaty Raja Gulab Singh had become Maharaja of Kashmir.

### Salt Satyagraha

People of state Jammu and Kashmir specially the students were in a close contact with the newspapers and the students from other states. The Congress movement in the country and working of 'dyarchy' in India were influencing the youth in the



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state. When Mahatma Gandhi launched a salt satyagraha in 1930 the authorities of the state had to face with a situation for which they were not prepared. After the arrest of Gandhi there was a spontaneous hartal in Jammu, Srinagar and other towns. In Srinagar a huge procession was organised. A bon fire of foreign cloth was held in the city.

**Samba Fort of Jammu**

Samba fort, which was originally built by the Samial Rajputs, was reconstructed with brick and mortar by Raja Suchet Singh. It served as a residence of the Raja as well. In front of this fort, on the banks of the Basantar river, his Ranis resorted to *Sati* after his death. At present, a part of the fort houses the tehsil office and another the local high school for boys.

**Samgramraja (1003-1028 A.D.)**

Established first Lohara Dynasty. Tunga the old Prime Minister continued in office. All the administrative powers were transferred to Tunga during his reign. Brahmanical agitation was started during this reign they demanded expulsion of Prime Minister Tunga. Tunga was killed in this agitation. Sultan Mohamad Gazni raided number of times.

Naga became commander in chief and Bhadreswara became Prime Minister.

**Samkara Varman (883-902)**

His chief rival was Sukhavarman son of Suravarman. His court was divided by two factions Tarna Vardhan son of Sura Karnapa grand son of Sura. Sukhavarman was nominated as Yuvraj. Conquered many kingdoms founded town of Samkara-pura 17 miles away from Srinagar on the high road of Bara-mulah. Two Siva temples were built Samkaragaurisa and Sungandhesa. Kayasthas were more powerful during this reign. Two new revenue offices were created called Attapatibhaga (Lord of the market) and Grihakritiya (Domestic affairs) Taxes

on markets shops, artificers and on domestic events such as marriages, Yajnopavitas. Five secretaries and sixth treasurers posts were created. He also taxed profits of temples arising from the sales of incense, sandal wood, and other articles of worship. Kayasthas have founded new class in the society. The forced Labour system was begin during his reign.

Royal Patronage to scholars was withdrawn. Heavy taxes were imposed on the citizens 2nd villagers.

Samkaravaraman married Sugandha daughter of Svamiraja king of Dard territory (883-902). Two Siva temples were built in her name Samkaragaurisa and Sugandhesa later ruined.

### Sanasar

The heavenly meadow of Sanasar is ensconced amid dark and dense bands of conifer trees sprawling far and wide on the high and rugged mountain range of Ladha Dhar. This range rises to a height of about nine thousand feet and like an amphitheatre curves round the well-known hill station of Kud on the Jammu-Srinagar highway, 64 miles from Jammu city. The cup-shaped lush green meadow of Sanasar is located in the back recesses of this range.

There are several approaches to Sanasar. Kud, Patni-Top and Batote as also some other points on the main Jammu-Srinagar highway are all joined with the enchanting meadow by bridle paths. The bridle path from Batote is the shortest route, only about five miles : while the one going from Kud is pretty long and rather difficult. It is indeed good only for those who are keen for stiff hiking. From Patni-Top a 12-mile long fair weather vehicular road branches off from the main highway and leads to Sanasar. Both the bridle path from Batote and the fair-weather road from Patni-Top are extremely pleasant routes and present enchanting panoramic views of several mountain ranges rising one behind the other and all topped in the distant background by snowy line of the Pir Panjal range dividing the happy valley of Kashmir from the rest of the world.

The serpentine branch road from Patni-Top running through high pine and deodar valley presents kaleidoscopic

colourful vistas of nature's majesty at every turn. At first it zig-zags higher and higher and Sanasar becomes visible every now and then twinkling through dense clusters of the conifers and one feels like jumping down to the little heaven. Tarota is the highest point (over 8,500 ft. altitude) *en route* where even during the warmest weather one feels chilly. When this pine and deodar gully suddenly opens into the wide greenery of Sanasar, one is simply held spell-bound by the first impression of the dazzling charms of the place. A velvety plain undulating like two cups joined in the middle sprawling in a circumference of about four miles, thistle-like slippery slopes on which one glides without the least effort, sparkling lakelet in a depression on one side (suffix 'Sar' in the name Sanasar means a lake) all encompassed by dense conifer forests with the back-drop of the peaks of the Ladha Dhar on three sides and a panorama of long stretched out havy mountain ranges on the fourth side hypnotise one's mind. Before entering the field one inevitably has the desire to stop for some time on the edge and grasp in as much of the view as possible. It is so lovely; it is so engrossing !

### **Sanghabuti**

Mareople says that Kashmiri monks went and spread Buddhism in other parts of China. A Kashmiri monk, Sanghabuti, reached the northern capital of China in 381 A.D. His activities can be traced till 383-84. At the request of Chinese scholars he translated some Buddhist texts like *Vinayapitaka* from Sanskrit to Chinese. He also wrote an exhaustive commentary on it. It is not known whether he returned to Kashmir or passed the rest of his life in China.

### **Santosh, Gulam Rasul**

Born 19 June 29 Srinagar, in painting weaving and papier mache 47-53, became known poet in Kashmir 53 had held several one man shows in various cities of India abroad taken part in exhibitions received national award 57, 63 selected member of Committee of Jammu and Kashmir Academy of Art and Culture.



59 of General Council of Lalit Kala Academy 60, painting in collections of Museum of Modern Art, New York, National Gallery of Modern Art, also Urdu short story writer and novelist. Published novel *Samunder Pyasa Hai*. Editor *Kashur Adab*.

### Sapta Rishi

There are Seven springs close to one another at Vithavatur near verinag, which like Vasuknag, remain dry for six months of winter and flowing with water during summer months.

### Saruf

The grass-snake or water snake is found in the swamps and in the Dal Lake. A long snake, it is not poisonous. Its upper skin, which looks like scales, is very thin and transparent, which it sheds from time to time. Sometimes, this cast off skin can be found on bushes and thorny shrubs of woods or gardens. When the snake swims, it holds its head up.

### Satavahana

Progenitor or Lohara dynasty. This was the name of the fourth king of Darvabhisara which was the entire tract of the lower and middle hills between the Chandrabhaga and the Vitasta (Jhelum) of the house of the Bhardvaja by Natavahana whose kingdom was invaded by Avantivarman who died in A.D. 883.

### Satoot

The hoopoe (*upupa epops*) Kashmiri arrives in the Valley in the first week of March. It is seen on the lawns digging out, its prey with its long beak. Its crest and the blackstreaks on the fawn coloured body look beautiful.

It is distributed throughout Southern and Central Asia, China and Japan. Col. Irby once observed it near Gibraltar on the 18th of February. Its winter home is in Senegambia, Egypt and Abyssinia, north-western India and southern China. It leaves the Kashmir valley about the middle of October.

272 *The Heritage of Kashmir***Star Gad**

Variety of fish in Wular lake, Ganderbal and Dal Lake. The average weight of this is said to be half a seer, and it is sold at the same price as the *Charri Gad*, of which it seems to be small variety. It has one dorsal and five ventral fins, silvery sides and mottled back, with a soft scaleless skin. This fish is very plentiful, and caught at all seasons of the year.

**Save Kashmir to Defend Secularism and National Unity**

A pamphlet published by Harikishan Singh Surjeet on behalf of Communist Party of India (Marxist) on July 3, 1990. In pamphlet Surjeet called on all parties to stand united and face the challenge.

**Sayeed, Mufti Mohammed**

Son of Mufti Ghulam Mohammed. Born on January 12, 1936, Bijbehara. Joined politics in 1952, joined DNC, rejoined NC, MLA in 1960, 1962, 1967, Dep. Minister Agriculture and Cooperation 1967-70, MLC 1972 remained Home Minister in National Front Government of V.P. Singh 1989-90.

**Sayyid Mubarak Khan (1579 A.D.)**

The reign of the new Sultan was worse than that of Yusuf Shah. He was haughty and being new to the throne, he harassed the Chaks so much so that they were forced to rise in revolt against him and compelled him to abdicate the throne in favour of the cousin of the deposed king—Lohar Chak.

**Security Council**

*Resolution of 229th meeting on Jan. 17, 1948 (8/651)*

The Security Council having heard statements on the situation in Kashmir from representatives of the Governments of India and Pakistan :

Recognizing the urgency of the situation; taking note of the telegram addressed on 6th January by its President to each of the parties and of their replies thereto; and in which they affirmed their intention to conform to the Charter;

Calls upon both the Government of India and the Government of Pakistan to take immediately all measures within their power (including public appeals to their people) calculated to improve the situation and to refrain from making any statements and from doing or causing to be done or permitting any acts which might aggravate the situation ;

And further requests each of those Governments to inform the Council immediately of any material change in the situation which occurs or appears to either of them to be about to occur while the matter is under consideration by the Council, and consult with the Council thereon.

**Nirmal Jit Singh Sekhon, Flying Officer**

*Param Vir Chakra—14 December 1971*

The Indian Air Force—the youngest service of our armed forces—played a notable role in the 1971 war. Both in the eastern and the western sectors, the IAF performed great feats of valour.

At 11.50 p.m. on 3rd December 1971, the Indian Air Force took to the skies, meeting the Pakistani challenge. With great skill, remarkable speed and praiseworthy daring, it destroyed the Pakistan Air Force in Bangladesh. This was done within the first twenty-four hours of the war. Thereafter, the IAF was free to bomb Pakistani positions, break their troop movements, destroy their supplies and block their escape routes.

In the western sector too the IAF damaged the Pakistan Air Force hitting their planes on the ground and in the air. Pakistani airfields and military positions were bombed. Pakistani tanks, soldiers and vehicles were destroyed. The AIF crippled the Pakistani war machine.

The IAF supported our advancing troops and tanks. It transported our soldiers and air-dropped supplies. As the Pakistani aircraft entered our air space they were chased away by the IAF. One such encounter took place out Srinagar on 14 December 1971.



The Srinagar airfield was attacked by a wave of six Pakistani aircraft. These aircrafts were the F-86 (Sabre) planes which had been supplied to Pakistan by USA. These planes were large, fast and modern. Opposing them were our Gnat planes. The Gnats had been designed and manufactured in India. They were small in size. But they could be moved high and low, and in all directions, with great speed. They had been defeating the Sabres.

Flying Officer Nirmal Jit Singh Sekhon was a pilot of a Gnat aircraft. He was ready to meet the Pakistani Sabres.

Unfortunately, he could not take off immediately as another aircraft had taken off just then, raising clouds of dust.

When the runway was clear, the six Pakistani aircraft were already overhead. They were attacking the Srinagar airfield.

Sekhon took off in his Gnat with hope and courage. He promptly engaged a pair of attacking Sabres. A fight in the skies started. The skill and daring of Sekhon brought him success. One Pakistani aircraft was hit and the other was set on fire.

The other four Pakistani Sabres now rushed in. Sekhon was outnumbered four to one. But, Sekhon showed no fear. He made no effort to get out of the battle. He could have climbed high and escaped. The Gnat aircraft was capable of climbing high instantly. But Sekhon continued to fight. The fight was at tree-top height.

Sekhon held his own. The odds were too heavy against him. But, his determination was unshakable. Unhappily, he was over-powered. The sheer weight of numbers was against him. His aircraft crashed and he was killed.

But his death had saved life for the Pakistani aircraft fled in panic. They did not complete their mission. The Srinagar town and airfield were saved.

Flying Officer Nirmal Jit Singh Sekhon was awarded the Param Vir Chakra posthumously. He was the first Air Force officer to have secured the nation's highest award for gallantry. He was the first to have 'set new heights to Air Force tradition'.

## The Black Bear

*Selenaretos thibetanus* is a ferocious beast. It moves down lower ranges where it can get food, especially when the maize crop is ripe. I remember once in a village a bear wounded eight peasants. The black bear, known as Haput in Kashmir, finds difficult to move on snow. The female with cubs, or about to have family, and old males lie up in winter in the caves or hollow trees in the higher mountains.

## Seven Bridges

Srinagar has often been called the Venice of the East, because of its many waterways and graceful Shikaras. In fact, the river Jhelum is the main waterway of the Kashmir valley, and into it the lakes and streams find their way, forming a pretty pattern as they cross the land. The Jhelum or Vatasta rises in the Verinag springs at the foot of the Banihal Pass in the Pir Panjal mountains. An octagonal tank has been built around this sapphire blue spring which gushes perennially with an iridescent sparkle. Around here is a beautiful Moghul garden laid out prettily with flowers and willow and cyprus trees.

Starting at this spring, the Jhelum flows through the heart of Srinagar through Sopur and Shadipur to Baramulla; then developing into a torrent it flows down to the Punjab. Sometimes, as at Asham, it meanders through attractive scenery abounding in *chenar* and chestnut trees, and banks dotted with luscious green fields, little villages and fruit orchards. Boats of almost every size and shape can be used on this river. Downstream it is navigable from Srinagar to Baramulla and upstream right up to Anantnag, 80 miles from the capital. Spanning this important river, which runs through Kashmir's premier city, there are seven picturesque old bridges at various points. Called Amira Kadal, built with stone connects in a outskirts of city, Habba Kadal, Fateh Kadal, near Raghunath temple, Zena Kadal standing on the banks of Hari Parbat fort, Nawa Kadal, Saffa Kadal, Chhatabai Kadal.

These bridges are the main connecting links between the two banks which pulsate with the city's life. These mediaeval

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bridges with their fine arches were built on foundations of old boats filled with stones and then sunk. The foundations were strengthened and solidified by piling rough and heavy logs so that the space between one log and another could be filled in with stones. These supporting logs look like massive piers. They were then cantlevered at a porticular height so that even a high houseboat could pass under them. Finally, enormous logs were laid as girders to strengthen the banks and support the roadway. They certainly have proved quite strong through the years and heavy traffic passes over them daily. Six of these bridges have been built with timber from Kashmir's forests.

These quaint bridges are a unique feature of Srinagar, and are important landmarks for the visitor who is not familiar with the city. Each bridge more or less represents particular localities. In other words, if, for instance, one wants to go to the Silk Factory one goes towprds the First Bridge; if one wants to buy any of Kashmir's handicrafts one goes to the Third Bridge, and so on. With a full moon when the river is calm and there is a soft silver radiance, on the water, one should not miss the delight of rowing under these bridges.

**Seven Five Year Plan Outlay**

	<i>Sectorwise (in crore rupees)</i>	
	<i>App. outlay</i>	<i>Amt. Expendi- ture</i>
1. Agriculture and Allied	156.25	227.61
2. Rural Development	43.12	64.96
3. Special Area programme	95.90	116.30
4. Irrigation and Flood Control	145.36	166.30
5. Energy	292.22	423.17
6. Industries and minerals	72.75	99.57
7. Transport and Communications	130.20	181.97
8. Science and Technology	2.00	1.46
9. General Economic services	26.50	72.98
10. Social services	416.00	616.38
11. Other general services	19.70	35.03
	1,400.00	2,006.23



## Shah Hamadan Mosque

Situated on the bank of Jhelum built in 1395 to commemorate the visit of Mir Sayyid Ali Hamadani who had been popularly known as Shah Hamadan. Every year crowded urs is being held there. Below the same right bank shrine of Kali and Hindu Goddess. It had been renovated several times.

## Shah Jahan (1627-1658 A.D.)

Emperor took greater interest in welfare of Kashmir than his father Jahangir. He paid several visits to valley and the beauty of Kashmiri lakes, rivers, mountains meadows and springs fascinated him. He developed soft corner in his heart for the inhabitants of the happy valley and looked after them with loving care. He has left his memory in several gardens, mosques, sarais, Kashmir was ruled by nine governors, services rendered by subedars like Zafar Khan, Ali Mardan Khan, Lashkar Khan. Governor Itqad Khan ruled for further six years after the feath of Jahangir. Begar or forced labour was levied for the collection of saffron. A surcharge of four dams was levied on each Kharwar of rice collected in revenue. Shah Jahan removed cruel governor Itqad Khan. Zafar Khan Absan new governor was a brave soldier, diplomat, poet and author. He had political manners and administrative ability. People were relieved from begar at time of saffron collection. Zafar Khan laid out many gardens. Shahjahan visited twice during Zafar Khan's regime 1634, 1638 Zafar Khan was replaced by Murad son of Shahjahan, than Ali Mardan Khan came. He laid out many gardens, chief was the Chashma Shahi. Severe famine took a heavy toll of life in 1646 during the governorship of Tarbiat Khan. Lashkar Khan was (1667-59) that a measure of prosperity and happiness returned to valley under Jahangir and Shahjahan building activities mashmiri workmen remarkable skills in building art and architecture.

## Shalimar Bagh (1619-20)

At North Eastern end of the Dal Lake was constructed by Nur-Jahan. The plan of the garden is based on persian *Charbagh*

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design. Divided into four square parts by water channels laid out to form a cross. It was constructed in three levels lowest one was a public garden with pavilion, the *Dewan-e-Aam* with Black Marble throne where the king is said to sit in public audiences. Middle level was Emperor's garden and upper level Zenana garden at the centre of the cross shaped water channel of the Zennana is the Black pavilion added by Shahjahan in 1630. Shalimar is the derivative of the combined word of Shala and Mar. In Sanskrit it means Kamadeva.

### **Shamas-ud-din (1339-42 A.D.) Founder of Muslim Sultenate in Kashmir**

Since his entry into the valley in the year 1313, he was fully aware of the hardships faced by the people. Oppressive laws were done away with and extra taxes abolished. He subdued the turbulent Lavanyas (influential land owners and tribal headmen) and suppressed the insurrections led by Rajasthaniyas—high officials connected with the administration of justice.<sup>2</sup> On the other hand, he patronized Magres—an indigenous tribe and the Chaks who had come to Kashmir during the reign of Suhadeva (1301-20). Many officers in the army were from these two families and the chief commander was also selected from the Chak family. He even entered into matrimonial alliances with the Hindus. His death in the year 1342 was mourned both by Hindus and Muslims. He was succeeded by his eldest son Jamshid.

### **Shankaracharya Temple**

Small Hindu temple on the top of the hill associated with Shankaracharya a ninth century philosopher and teacher of Monism said to have travelled from Travancore to Kashmir. This erected first by Ashoka and his son Jaluka about 200 B.C. The temple was rebuilt and dedicated to Jyesthesvara by Gopaditya who reigned from A.D. 253-328. The hill was known as Gopadri. Hill is standing 1000 feet above the plain. This temple rests on a solid rock and consists of an octagonal chasement of 13 layers of stone 20 feet high, on which is suppor-

ted a square building on each of the four sides of which are two projections which terminate in pediment and a gable. The whole of building and surrounding wall is made with stone, roof is supported by limestone pillars. It tries to introduce the Shikara style, we find the early specimen of the horse shoe arch. Temple shows early Kashmiri style.

### Sharma, Somnath Major

Paramveer Chakra, Badgam November 3, 1947: of the 4th Battalion of Kumaun Regiment. Awarded Paramveer Chakra posthumously. He was the first winner of highest honour for gallantry.

### Sharda Script

The literature of Kashmiri thus goes back to the 14th century, when the indigenous script, Sharada—somewhat akin to Devanagari in the rest of the country, and to Takri script in Kishtwar—was perfected. According to Pandit Salig Ram Kaul, "There are ample grounds to suppose that formerly Kashmiri was rich in its literature, which most probably perished in the political revolutions under alien rule." Though some of Kashmiri literature has been presented mostly in the Sharda script, its general use was overtaken by the march of events.

When Persian replaced Sanskrit as the court language, it became fashionable to write Kashmiri in the Persian script, for the writers and thinkers were attracted to Persian literature. Some writers wrote Kashmiri in the Devanagari script when the Dogras established their rule. Only the "Purohits" (the priest class) and a few scholars have continued to use of the Sharada for the writing of horoscopes and philosophical treatises. These works along with earlier writings provide, according to M.K. Dhar, "rich source material for research into various aspects of the life of the Kashmiri people."

But M.K. Dhar, a veteran journalist who has written in Hindi on Kashmir Folklore, deplors the present state of Kashmiri language: "A tragedy of unimaginable magnitude has



befallen the Kashmiri language. Among the 15 regional language recognised by the Constitution, Kashmiri alone lacks a scientific, phonetically accurate and acceptable script. It has lost its ancient moorings and its so-called votaries do not know how and where to anchor it."

### **Sheshnag Lake Glacier**

It is about 12,000 feet above sea level and 15 miles from Pahalgam. It is a two-days' hike from Pahalgam and back and forms the second stage on the way to Shree Amarnathjee. The lake is a large sheet of water, of an emerald green colour on bright days and is covered with ice till June. Curiously contorted peaks rise to the south, and beyond them lies the splendid Kohinoor mountains.

### **Shribhadra**

After the death of King Ralpachan there broke out a calculated and barbarous campaign against the Buddhists under king Lang Dharma. He was succeeded by king Yeshe-o who seeing that this religion was about to die in Tibet, tried his best to revive it. He selected a batch of twenty-one promising and intelligent Tibetan youth and after giving them a preliminary training, sent them to Kashmir to study under Pandit Ratnavjira—the greatest Buddhist teacher. But to the great grief of the king only two of them—Ratnabhadra and Supragya—returned alive, the rest perishing on the high passes. He, therefore, thought it best to invite great Buddhist monks to Tibet and in response to his invitation Somnath Kashmiri and Shribhadra together with numerous other Kashmiri Pandits went to Tibet to put in a new life into the dying religion.

At the beginning of the 11th century also we hear of foreign monks arriving from various countries. The Tibetan chroniclers say that the chief workers in the new diffusion were La-chen and Lo-chen. Lo-chen was a Kashmiri and several other Kashmirian Lamas are mentioned as working in Tibet.

It is not surprising, therefore, that Marco Polo who visited China during the reign of Kublai Khan learned from the

Mongols and Lamas with whom he came in contact that they regarded Kashmir as the "very original source from which the religion had spread abroad." The feeling with which they looked to Kashmir must have been nearly the same as that with which the Buddhists of Burma look to Ceylon.

### Shawls

Are renowned for its fine texture, charm of colour and shade. Some observers say that this industry is as old as epics of Ramayana and Mahabharata. They were also produced in Persia but could not be compared with Kashmir. Shawls were called by three names shawl, shali and shalgam.

Name of Nagzbeg can be taken with pride for developing the pattern of variegated colours while weaving a Pashmina fabric. The tomb of this man still stands near Zadibal. Pashmina is one of the best quality of shawls in the world. This is known with two varieties Kani shawl and Amli shawl former is woven in loom. In Amli shawls embroidery work is being done. Pattern for embroidery are also original one. The quality and texture of shawls is improved in such extent that it could pass through a finger ring. It was prized every where. The present government has established Emporias every where which can organise a sale of shawls.

Shawl-making is, perhaps, the oldest art in Kashmir. In winter months, when outdoor activities in Kashmir are semi-paralysed, women hugging the *Kangri* (the Kashmiri 'fire-pot') sit round heaps of fleecy wool of the Kel goat, assiduously sorting out hair from the wool and singing joyously in unison. Airing the silky soft wool with their deft fingers, they smear it in rice flour to give it a white sheen and they ply it over an indigenous *charkha*. The gossamer-thin thread is then mounted on small spindles and woven into a fabric called *Pashmina*. The fabric can be a rug called *Dussa* (presented specially to the bridegrooms), a loom shawl, a ring shawl (it can actually pass through a ring) or an exquisite *Jamvar* shawl. In the olden days knitting woollen garments was practically unknown in Kashmir. Instead, women in each household, engaged them-

selves in the production of *Pashmina* fabric and proudly produced the silky soft trousseau for their daughters.

### Sheikh Yaqoob Sarfi

Sheikh Yaqoob Sarfi was an outstanding Kashmiri who was widely respected by top-ranking Indian statesmen and men of letters of his time. He wielded enormous influence on the people of Kashmir on account of his eminent scholarship and political foresight.

According to Mulla Abdul Wahab Noori, the author of *Fathai-i-Kubrawiyyah*, an invaluable treatise on Sufism, the Sheikh was born in 1521. He claimed descent from the second Caliph of Islam (Omar) and called himself "Asimi" after one of the sons of the Caliph.

Sheikh Yaqoob Sarfi received his education partly from his father, Sheikh Hasan Ganai, and partly from Mulla Mohammad Pani, Mulla Razi and Hafiz Bashir of Khanda Bhawan in Srinagar. Aani was the direct disciple of the celebrated post-philosopher Noor-ud-Din Abdur Rehman Jami (15th century) from whom he had received his education in his early youth at the city of Herat (Afghanistan). The Sheikh was quick in grasping the intricate and difficult rules of Arabic grammar and won the surname of 'Sarfi' (the grammarian) from his tutor.

After the completion of his education, which meant in those days the study of Arabic Grammar, Rhetoric, Logic, Philosophy, History, Arabic and Persian Literature, Islamic jurisprudence, Tradition and the Quranic commentary, the Sheikh was anxious to adopt a spiritual guide for himself. He was told that Sheikh Hussain of Khwarazm (Khiva, in Russian Turkestan) would be the most suitable guide for him. He, therefore, set out for Khwarazm, and on his way, came into contact with famous saints and learned men of his time. (For a detailed description of the Sheikh's journey to Khiva, the reader is recommended to study the preface to his famous book "Magharzi-ul-Nabi". The Sheikh gives therein a vivid description of his whole life from early childhood to his old age). After his return from Khwarazm he was held by all to be an accomplished person.



Sheikh Yaqoob Sarfi, contrary to the temperament of most Kashmiris, travelled extensively. He visited various cities in India. His admiration for India and her cities may be gauged from the fact that there is a lyric in his Persian Dewan devoted wholly to the praise and virtues of Ahmedabad and its people.

He came in close contact with literary figures in India and developed a great intimacy with Faizi, the elder brother of Abdul Fazal, the celebrated statesman and Prime Minister of Akbar. He was also on good terms with Mulla Abdul Qadir of Badayun, the celebrated author of the *Muntakhab-ul-Tawarikh*. There is a letter in the *Muntakhab-ul-Tawarikh* addressed to the Sheikh, wherein the Mulla hails him as a great scholar and praises his talents as well as his piety. It is claimed by some historians that the Sheikh was among the Nav Ratan (Nine Jewels) of Akbar. It is claimed by Maulvi Mohammad Hussain Azad (*Durbar-i-Akbari*, page 71) that he supported the idea of making obeisance to the Emperor. While Sarfi was in India, Sheikh Ahmad Sirhindi (the well-known Mujjadid Alf-i-Sani) used to receive instruction from him in Hadis and Sufism.

About this time nearly the whole of Hindustan was coming under the hegemony of the Mughal Emperor. Indian art and literature were finding new channels of expression under the tolerant administration of Akbar. Sheikh Sarfi, who during his extensive travels in India and abroad had witnessed this cultural renaissance, became convinced that the time had come for Kashmir to give up its temporary isolation and regain in close association with India her former position of a leading centre of Indian learning and art.

His convictions were further strengthened by the unfortunate political and religious dissensions prevailing among the various communities in Kashmir, with consequent evil effects on the economic conditions of the common man. In those days Kashmir was ruled by Yaqoob Shah Chak who, being a fanatical Shia, oppressed the Sunnis. Belonging to the latter sect of Islam, Sheikh Sarfi admonished the monarch not to interfere with the religious affairs of the people. But this sound advice produced no effect on the mind of the bigoted ruler. The Sheikh was eventually roused to indignation, and headed a deputation

of leading man of his country to the Court of Akbar, urging him to annex Kashmir.

Action was promptly taken, and a contingent of 5,000 soldiers was despatched to Kashmir under Mohammad Qasim Mir Behr (after whom an area adjacent to the Dal Lake is known up to the present time). After some pitched battles with the armies of Yaqoob Shah Chak, Mohammad Qasim Mir Behr emerged victorious and since then (except for a space of 95 years of Afghan and Sikh domination), Kashmir has been part of India. We might almost say that Sheikh Yaqoob Sarfi was the first to advocate the accession of Kashmir to India.

According to Khwaja Mohammad Azam Didamari, Sheikh Yaqoob Sarfi died in 1003 A.H. (1594 A.D.). He was mourned by the great personalities of his time and was buried near Zaina Kadal in Srinagar.

### **Sher-e-Kashmir University of Agricultural Sciences and Technology**

Established in August 1982. After enforcement of Sher-e-Kashmir university of Agricultural Sciences and Technology Act, 1982 started functioning in its preliminary operating phase from January 1983.

Jurisdiction of the university extends to the state of Jammu and Kashmir with respect to teaching research and extension education in the field of Agriculture and allied branches of learning and scholarship. Besides collage library at wadoora other station libraries. University is first of its kind to the country to attend to research problems of high attitude, agriculture of the northern most attitudes.

Budget estimates ;

1989-90	Income	Rs.	598,50 lakhs
	expenditure	Rs.	60,251 lakhs

**Shias**

Mir Shamas-ud-Din Iraqi an ambassador to the court of Sultan Hassan Shah of Kashmir (1487), was a scholar of great repute and a man of determination. He, being a Shia, intro-

duced the Shia faith in Kashmir and converted many Hindus and Sunnis into it. He also converted one noble, named Hussain Chak, who gave a political force to the Shia faith. Their main pursuits were trade and shawl industry. They were mainly concentrated in Zaddibal, Hassanabad, Babapura and *Khanga Mohalla*, in the city of Srinagar. There was a colony of Iranian Shia traders in Srinagar dealing in shawls. They numbered between 200 to 300. Shias of Kashmir are known to be fanatic.

**Shihab-ud-din (1355-73 A.D.) Son of Ala-ud-din (1344-55 A.D.)**

Shihab-ud-din was a man of great strength. He tightened his grip on the home front by suppressing the rebellious chiefs and then by military campaigns against the neighbouring territories which included Gilgit, Dardistan, Baltistan, Ladakh, Kishtwar and Udbhandapura (Ohind) near Attock on the right bank of river Indus, the seat of Shahi kings. The tribe of Singa (modern Chingus) on Jammu-Rajouri road was subdued. His conquest of Kabul, Herat, Badakshan and Kandhar has been exaggerated since these regions were under the Mongol overlords who would not have allowed him to cross Hindukush. He had only an insatiable thirst for military campaigns and his reported conquests were of the nature of military raids. On the other hand, these campaigns involved huge expenditure and in order to fill up the empty treasury, his minister, Udayashri advised him to melt the metal images of Hindu and Buddhist gods and convert them into coins. The king rebuked him saying that by demolishing the images set up by past generations to obtain fame and earn merit would bring them discredit. This shows his tolerant policy towards the Hindus and despite the suggestion given to him by the high positioned member of that community, he was not led astray like his son Sikandar. He showed exemplary character in helping the people who had suffered as a result of the devastating flood in 1360. He laid out gardens besides a town named after his own name Shihab-ud-dinpur (modern Shadipur). He opened schools for the education of children. Not only this, he showed great respect to Hindu gods and shrines. This is evident from a 18 lined stone inscription.



in Sharada characters obtained from an ancient and sacred site. Kotheir (Kalhana's Kapteshvara or the holy place of Papasudan).

He was bewitched with the beauty of his sister-in-laws' daughter, Lassa whom her own queen had brought up. He banished his queen with her two sons—Hassan Khan and Ali Khan. Before his death, he sent messages to his sons to return.

Shihab-ud-din's long reign of 19 years was the most glorious epoch in the history of the Muslim Sultanates of Kashmir. Encouraging reports on political and religious conditions in the valley during his reign, prompted the Sufi saint Sayyid Ali Hamadani to visit Kashmir from his native place which had far reaching consequences.

Chingus : Ancient name is Singa : Tribe which is called now on the Jammu-Rajouri Road. It has stated rebellion during Shihab-ud-din period.

### Shiva Ratri

This typical Hindu festival is falling in the month of February-March. Kashmiris start celebrating this festival on the first day of dark fortnight of Phalguna, the festival lasts about a fort night. Hindus clean their houses from the fifth to ninth day of the fortnight, wear clean cloths and go in for new utensils. Women go their partents home to fetch the festival money on 10th day. On the 11th day bread and fried fish are partaken by the family. Three days before the festival night, the worship of Shiva and Parvati starts, the head of the family observes fast and worship of Shiva in the night. This day is celebrated as wedding day of Shiva and Parvati. Kashmiri offer walnuts soaked in earthen utensils to Shiva. The 14th day is the feast evening, which follows the worship of Shiva by family priest. The elders are given sweets or dried fruit by younger ones and cooked rice and meat are sent to daughters. On fifteenth day people distributed walnuts and sweets to each other, separately soaked walnuts to Muslim neighbours.

In Jammu Shivaratri is celebrated for three days with

traditional ceremony at Puramendal, Billawar and Jhandi. The Shiva temples dotting the district are crowded with people for the three days. Shrine of Shivkhori is specially visited by pilgrims on the occasion.

### **Shiva Worship**

Shiva worship is the main worship in Kashmir. Shankaracharya temple is regarded as most sacred temple in Kashmir people go there on Shivaratri and Puja was performed. Shivaratri puja is being performed for fifteen days in Srinagar and for three days in Jammu celebrated as wedding day of Shiva and Parvati. Another temple is in Srinagar near Habbakdal. Amarnath is another Shiv Temple in Kashmir. Forty five places are dedicated to Mahadev in Kashmir. Votaries of Shiva were distinguished by horizontal mark of Kesar on their forehead. Worshippers of deities are called Bhagavats.

### **Shrine of Baba Chambiyaal**

Situated in Ramgarh sector in the middle of Indo-Pak border area. Lakhs of pilgrims of both communities and both countries (India and Pakistan) came to the Shrine for sharing Shakar and Sharbat.

### **Shrine of Naqash Bandh Sahib**

In the year of 1010 Hijri (1601 A.D.) a saintly person called Hazarat Khawaja Sayyid Khawand Mohmud Naqash-bandi came from Bukhara. He built the Mosque in Srinagar in Hijari 1050 1631 A.D. Mosque was reconstructed 1304 Hijari 1886 A.D. The Mosque is fine specimen of modern Kashmiri wood work.

### **Shran Sunder**

A ceremony performed during name giving ceremony of child Yagna is performed both is called Sunder. Oldest boy of house does this repeating the words phrase—'Shokh ta Punas an' happiness and more children.

**Siddha Hema Chandra**

Raja Jayasimha asked Hemachandra (1088-1172 A.D.) famous Jain scholar to compile a self contained work on Sanskrit grammar. But the Jain scholar pointing out the scantiness of the reference material available to him explained the need of eight authoritative works on the subject found only in Kashmir in the library of at Shrine in Sarda. The Raja sent envoys to collect the literary material to Kashmir which helped Jain scholar to compile his well known Siddha Hemachandra.

**Sikandar (1389-1413) A.D.) Son of Qutub-Ud-din**

Sikandar was a minor when he ascended the throne of Kashmir. His young mother acted as a Regent and thus revived the old tradition of Hindu queens who often become Regents in similar circumstances. The queen mother, Subhatta, took full powers of the State's administration into her hand. Like Queen Didda, she was a courageous lady. She even sacrificed her daughter and-in-law who had conspired against Sikandar. The king's younger brother Haibat, was put to death by his powerful minister, Rai Magrey. When he came of age, he took the reigns of the government into his own hands.

In the years of his reign, Sultan remained preoccupied in suppressing the internal revolts, putting an end to the most powerful man in his court—Rai Magrey and in conquering Jammu, Ladakh, Poonch and even Ohind (Udbhandapura), Gandhara valley.

Due to Sultan's liberal policy towards his own religion coupled with the persecution of Sayyids of Hamadan by Timur, a host of scholars and sufis came and preferred to stay in the valley. The influence of the earlier sufis was eclipsed by the arrival of Sayyid Muhammad Hamadani, son of Sayyid Ali Hamadani in 1393. The young king and the people received him with affection. He exercised complete mastery over the king and his courtiers. Among the latter was the king's Commander-in-Chief and the Prime Minister Suhabhatta who became a convert under the name of Malik Saif-ud-din.



Originally a Brahman of the land, he, after the conversion, hated his former co-religionists in order to keep his position safe in the government. He, with the patronage of Sayyid Muhammad Hamadani and the Sultan, adopted heinous measures to embarrass the Hindus, to demolish their temples, to impose *Jazia* upon them and even forbade them to put *tilak* on their foreheads. During twelve years of stay of Sayyid Muhammad Hamadani and his followers in the valley, many more Muslim missionaries poured into valley whose tireless efforts brought about speedy development of Islam.

Another memorable event in the reign of Sikandar was his diplomatic relations with Amir Timur (Timur-i-lang). He was a Barlas Turk and his father was one of the earliest converts to Islam. In April 1398 he came to India and turned the city of Delhi into a place of bloodshed, ruin and destruction. So in the last leg of Sultan's reign, there was a spiritual movement carried on by the mystics, rishis and sufis in Kashmir. The source of their enlightenment came from Shaivites. In fact Sufis or Shaivites are two aspects of the same reality.

He adorned his town, named after him, as Sikandarpur now the present Nawahatta with elegant buildings, magnificent mosques and stately memorials. He was the founder of wooden architecture in the valley. Among his monumental buildings are Jama Masjid and the mosque at the Khanqah of Sayyid Ali Hamadani commonly known as Khanqah Maulla or Shah Hamadan—the ancient shrine of Kali. He laid the foundation stone of Idgah which was completed by his son who succeeded him after his death in 1413.

### Silverware Industry

Silver is a precious metal which has been prized from time immemorial. Its malleability makes it an ideal medium to be for the manufacture of many articles possessing both ornamental value and utility. It was inevitable that the artistic bent of mind of the Kashmiris should have turned to this metal. As a result, the Kashmiri silver is greatly prized for the delicate art it incorporates.

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The two chief varieties of silver goods produced in Kashmir are :

1. Plain
2. Engraved

The plain silver goods are not as widely appreciated as the engraved, although, paradoxically, they involve more labour and are costlier. The reason is that in a plain silver article even the smallest defect is visible and hence a great deal of the time and labour has to be spent on polishing. In the case of engraved goods, minor defects are covered by the engraving. What is more, the Kashmiri plain silver goods do not really compare very favourable with other Indian and foreign products, as the former are entirely handmade, while the latter being machine-products possess a greater degree of symmetry and perfection.

Hence it is for its engraved silverware that Kashmir is famous, and rightly, as we have achieved a high standard of excellence in this line.

All sorts of silver goods, both engraved and plain, are manufactured in Kashmir. An exhaustive list would be unnecessary, but the more important articles manufactured are : tea sets, *thals* and *katorias*, cigarette cases, photo frames, flower vases, samovars, pan boxes, miscellaneous small boxes, jugs and tumblers, finger bowls, trays and curio pieces, such as miniature houseboats, etc. In a large number of these goods the plain and engraved arts have been blended, that is, they are partly engraved and partly plain.

### Shina-pi-pin

The Simla streaked laughing thrush (*Trochalpoteram Variegatum*), Kashmiri *shina-pi-pin*, visits the main valley in the first week of November and remains there till May when it leaves for its breeding.

### Sindh Hydero Electric Sheme

The mohora generating station one of the first hydro Electric projects in India was built in 1904-7 to supply power

to the dredges used in the out fall of Jhelum below the Wullar lake for traction purposes on the Jhelum valley road, besides supplying power to Baramulla, Sopore, and Srinagar. Four units of 1000 Kva each were installed and the power house was built for another four units.

### **Singh, Jadunath, Naik**

Param Veer Chakra : Naushera (Kashmir) February 6th, 1948. Almost single handed, he beat back not one or two but three heavy Pakistani attacks on a small Indian post at Tandhar, in Naushera area. He was a Naik in 1st Battalion of Rajput regiment. Awarded Param Veer Chakra posthumously.

### **Small Chinar**

At Prayag on the Junction of the Sindhi there is a tiny little Island on which is a small Chinar which does not either grow taller or bigger though ages have passed since when it has been there.

### **Sohan Pari**

Folk tale of Dogri. The story of relations between brother, sister and sister-in-law. In which sister was murdered by her brother on the demand of his wife. When king daughter's father was about to give punishment to culprits sister has made a request to Pardon them. In Duggar desh unmarried girls celebrate 'Rado' festival in month of Sawan.

### **Skandaka**

One of the officials in Kashmir employed by king Sankaravarman (A.D. 813-901) for enforcing the corvee (Rudhabharodhi) which destroyed poor people in the country. This comprised thirteen type of labour, he also levied contributions for the monthly pays of the Skandas, Gramakayasthas and the like and by various other exactions, he draves the villagers into poverty.



**Small Scale Industries**

In view of constraints in setting up of large industries in the State, emphasis has been laid on the development of the small scale sector especially in the handicraft, horticulture, sericulture and Khadi and Village Industries. J & K Small scale Industries Development Corporation Ltd. (SICOP) is an agency set up for the promotion of Small Scale Industries. This public sector company, with a turnover of nearly Rs. 15.50 crores in 1980-81, has been providing commercial services to the Small Scale Industries (SSI) Units by way of :

- (a) Procurement and distribution of indigenous and imported raw material to small scale industrial units.
- (b) Financial assistance for marketing the produce of small industrial units.
- (c) Development of industrial estates and provision of industrial plots.
- (d) Establishment of quality control centre.
- (e) Establishment of trade centres.
- (f) Procurement and processing of raw material for Government owned industries through Small Scale Industries Units.

Approximately 8500 Small Scale Industrial units in the State provide employment to over 44,000 persons. District Industries Centre have been set up in all the districts of the State enabling the entrepreneurs; existing and prospective; to have a single point contact for all their problems. District Industries Centres are playing useful role in the industrial field. In fact Jammu and Kashmir is the first State in Northern India to have adopted the District Industries Centres Scheme for all its districts.

Khadi is an age-old industry in the State. It is labour intensive, keeps the artisans busy round the year and creates employment opportunities in the far flung and backward areas. It requires little capital as the equipment needed is simple and cheap. The Khadi and Village Industries Board of the State has organised nearly 900 co-operative societies and 6600

individual units creating employment for nearly 1600 persons and achieving a turnover of nearly Rs. 7.25 crores per year.

### **Sokha Pachhin**

Kashmiri *sokha pachhin*, is a bird of slight build. It has a long pointed tail. The plumage of the upper surface and the flanks is of pencilled grey.

It breeds in the Arctic region from 50° to 70° North latitude. It is also found in Northern Asia. In winter it visits India and China. A pinta 1 duck was ringed in Tomsk (Siberia) and after 117 days was recovered dead by Col. Phillips in a grocer's shop at Haba Kadal (Srinagar)—a distance of about 2,000 miles. Another duck was ringed on March 7th, 1928, and was recovered in the Anchar Lake (Kashmir Valley) after 11 months, on June 7, 1930.

### **Somadeva**

Name of a author of *Katha Saritsagara*. The son of Brahmana Rama. He wrote this monumental work to amuse queen Suryamati wife of Ananta (A.D. 1028-63). Somadeva was patronised as poet in Ananta's court.

### **Somananda**

A writer. He was a Kashmiri scholar who wrote the *Sivadrsti*, which laid the foundation of the Kashmiri school of Saivism, the other offshoot being the *Spandakarika*, ascribed to Kallata, who lived in A.D. 854. This school was known as the Pratyabhijna type of Saivism, based mainly on the *Sutras* ascribed to his pupil Udayakara. The commentaries on the *Sutras* have been attributed to one Abhinava Gupta (A.D. 993-1015), who was another disciple of Somananda. He has, however, been assigned to the first quarter of the 10th century A.D. Being a disciple would imply that Abhinavagupta must have been a contemporary of Somananda. According to this calculation it would mean that this disciple must have lived for twenty-two years and if this was a period of training, then it

would be more reasonable to assign Somananda to the second half of the 10th century, for, if the first quarter of that century is to be allotted to him, it would give Somananda rather too long a lease of life, viz., from *circa* 900 A.D. to 993, normally incredible unless it be an exceptional case like that of Sivamara I.

According to his school of thought, creation and identity of souls were in conformity with his predecessor Kallata's concepts, but the realization of one's self as the Divinity, according to this view, was the only path to salvation. This school believed that it is for man to realize the divinity in himself and once he realizes this vital truth, then ultimate reality, the eternal bliss of God, is within his reach. The difference between him and Kallata lay chiefly in the methods of realization. While Kallata held that, on the dissolution of the soul's impurities (*mala*) Bhairava's revelation would spell emancipation. Somananda contended that, if one were to realize God within oneself, that was the only path to ultimate release.

### **Somesvara**

A deity, another name of Somanatha which was known in Kashmir, Gujrat and Karnataka.

### **Sona Lake**

This was built during Sultan Zainul-Ab-ud-Din, in front of Hazratbal shrine in the Buddal with three storeys palace.

### **Sonmarg**

The 8,750 foot high Sonmarg valley, the 'golden meadow' of Kashmir has become as popular with the tourists to Kashmir as the resorts of Gulmarg and Pahalgam. It is an extensive meadow amidst glacial mountains and craggy peaks. There is a legend that somewhere in the valley there is a well, the water of which has the property of turning anything into gold; this accounts for the origin of the name Sonmarg (Golden meadow).

Dotted with alpine flowers and drained by the Sindh river, Sonmarg has a ring of charm about it. Glaciers and springs of



the Amarnath range are close by. The thick fir and maple forests fringe the meadow. Out of refreshing springs flow delightful murmuring streamlets. Snowy peaks rise above the tall trees and point to the blue sky. This is the great Himalayas in miniature.

*The four Glaciers* of Sonmarg are the most beautiful. One of the Glaciers lies on the extreme end of the valley beyond the snowfield. Outside the camping area, there is a level spot containing a sheepfold, and further on there is a grove of birth trees. The path to the fourth glacier leads along the right bank of the stream onto the snow field which is littered over with pieces of ice broken off the avalanches.

*Ganderbal*, Glacier of Sonmarg. 12 miles from Srinagar, is a small village at the mouth of the valley. It is an excellent camping ground. Boats can also be moored here. The place has a bracing climate. The new Sindh Valley Hydro Electric Power House is situated here.

*Kangan*. 12 miles from Ganderbal, is a pretty village with groves of walnut trees. There is a rest house with catering arrangements.

### **Sont (Spring Festival)**

This is celebrated in mid March. A large plate, adorned with paddy, bread, a rupee, a pence, a cup of curd, walnuts, and flowers, a mirror, etc., is kept overnight. A young lady takes a plate early in the morning to show to every member of the family. Each member picks up a walnut and a flower which are dropped in river after a bath. A fair is held in open ground of the village or the city locality where young people play games and men and women enjoy the fresh blossoms over a cup of tea from the Samover.

### **Splinter Parties**

*Janta Party* : The Janta Party in the State came into existence with its formation in 1977 but has since split into three new parties i.e. Janata Party, Bhartiya Janata Party (BJP) and Lok Dal. The party has no specific areas of influence at present.

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However its influence was felt in Jammu Region, during the last elections to the State Assembly in 1977, when it won 11 seats. At the time of the division, seven of its members defected to Bhartiya Janata Party. The Party Unit of Ladakh Region has joined Congress (I) enblock and presently the Party has very little influence in the Valley and Ladakh Region.

**Spring of Kashmir**

After the monotonous grey days of winter, spring is now upon us and is beginning to lend the Kashmir Valley a mantle of sheer loveliness.

We can walk along the Bund and instead of seeing a river running through a bleak countryside, you suddenly smell narcissi, and looking at the banks near which the houseboats are moored, you see that the Manjis' gardens are all gay with blossoms. There are delicate bluebells showing themselves in their green sheaths; there are daffodils dancing yellow in the breeze, and of course there are narcissi, dainty and fragile and beautiful.

The River side towards Batwara, a village which leans close to the water and looks at itself without ceasing, to gardens where the first fruit blossoms are beginning to appear and they are in shades of pink, for these are almond blossoms.

The first fruits to announce their arrival are almonds, and it will not be long before every orchard in the Valley is a mist of beauty. Indeed the Badami Bagh cantonment is nothing but a grove of almonds, and by the end of March every tree is in flower so that the residents of Srinagar make special trips to that part of the station to see the sight.

Right up against the slopes of Shankaracharaya hill foam the almonds; they look as if they would like to climb the hill itself, so daring is the assault of blossoms against the dull granite of the mountain.

It is in early March that the flowers of Kashmir seem a miracle; later in the month, when more of them are out, your senses become accustomed to the gorgeous display and you do

not appreciate it at its full, unless of course you are a visitor to the vale and so are more receptive than those of us who live here.

Later than the almond blossoms, a few short weeks later, the fields are yellow with mustard and stretch in a sort of golden glory away to the distant blue hills which form a contrasting background; and presently among the mustard you see a splash of crimson and realise that the poppies are out. Sometimes they take possession of a whole field and make it blaze with beauty so that the sight of it is breathtaking and impossible to forget. And now, too, come the irises which transform the drear banks of the river, and the green waters of the marshes, with their mistlike colouring. Blue and mauve are the irises, and they lie close to the earth in little clumps—wild irises, shy and charming not the tall proud blooms which decorate so many gardens.

### Spring Festivals

The advent of *Sont* (spring), spelling the final deliverance from the arduous winter, provides the peg for spring festivals. The *Navreh* (the New Year's day) falls on the first day of the bright fortnight of *Chaitra* (March-April). Encircled by orchards of almond trees, and overlooking the lovely expanse of the Dal Lake at Srinagar, the Hari Parbat, the fort-topped hill sacred to both Hindus and Muslims, is swarmed by people of all communities in the afternoon. They carry *Samovar*—the Kashmiri tea-making kettle—and other picnic paraphernalia with them. There they bask in the sun, so pleasant after the long winter.

The newly-appeared green and pink-and-white almond blossom add colour to the gay spectacle. The orchard of Waris Khan in the Hari Parbat area is a specially favoured place for celebrating the *Sont* festival. In the towns and villages, the almond orchards are similarly thronged with people. The Baisakhi festival falls in the middle of the same month, April. Hindus, Muslims, Sikhs and others, flock to the Mughal gardens, flanking the Dal Lake. The lake—dotted with *Shikaras* and other boats, and the gardens presents so many spectacles of colour and gaiety.



**Srinagar**

Srinagar was known as Paravarapur. Previously called Suryanagar built by king Pravarasena. After the 6th century A.D. the rulers of Kashmir built their capitals according to their own convenience mostly on the river banks. These are now insignificant villages. In the 5th century king Parvarsena removed his capital a few miles north of the old capital and called it Paravarapur (modern Srinagar). The king's palace was located somewhere below Habakadal on the left bank with its land marks of Hariparbat and Shankaracharya hills.

The city was dotted with many stone temples dedicated to Shiva, Durga, Kali and Bhairvas. Kalhana mentions its ghats and bathing houses. Bilhana another Kashmiri scholar, found the city of Srinagar most charming and surpassing to all other cities in beauty and in its coolness in summer and also for the beauty of its grooves. Hiuen Tsang who visited Kashmir in 613 A.D. calls it the 'new city'. He says the old city lay to the east. It was on both banks of Jhelum and the founder had embellished it with many palaces and temples.

The history of Srinagar is very interesting. It was destroyed and rebuilt several times. The houses were mainly of timber as they are now, Kalhana mentions several palaces, the splendour of markets and mansions which were so high as seem to reach the clouds. How it lost its name of Pravarapur and assumed that of the city of Srinagar is difficult to say perhaps it was the old name that remained in common use with the people. It (Srinagar) is only fifteen hundred years old.

**Starling *Sturnus Vulger's***

Comes in last week of February and leaves Kashmir by the end of October and arrives in Persia and Egypt in November and spends winter there. Some of them in border district of Punjab and Afghanistan.

**Sufiana Kalam**

Classical Persian music of Kashmir since Zain-ul-Abidin. It was sung in chorus (like Persian and Turkish counter parts).

## Sufism

Bulbul Shah and Shah-i-Hamadan two Muslim saints believed that Islamic teachings could be propagated by holding spiritual debates. In Kashmir Sheikh Nur-ud-din founded the sect of Rishian-e-Kashmir on a sound footing. There are similarities between his teaching and Hindu teachings of 13th century. Girls were also admitted in his order. He along with his 99 devotees created many establishments. He earned the name of National saint. King Zain-ul-Abdin also attended his funeral.

After Mohammed Governor of Kashmir issued a coin in the name of Sheikh Nur-ud-din, the members of this sect lived at sub-subsistence level and hardly cared for any personal comforts. They did not marry and abstained from meat. They believed in social service and showed extreme piety to men and animals. They planted fruit tree by road side. They believed in secularism and devoted some time in meditation. That's why their most of the convents are situated in remote jungles. They did not revile other sects and maintained communal harmony, among various religious groups of Kashmir the shrines as Rishi Nur-ud-din Charari Sharif, Baba Pam Rishi and Zain-ul-din are very popular among public.

The sufi orders which are very popular at present are Qadiri, Kubravi, Naqashbandi and Chisti. They have their separate heads and system of preaching sufi order in Kashmir have left its separate impact in the form of poetry known as *Sufiana Kalam*, which is very popular. It also popularised the saint worship, which in turn promoted superiority of saint among Kashmir masses.

## Sugandha (904-906 A.D.)

Daughter of Svamiraja the ruler of northern region which probably in the Dard territory. She was married to Samkara Varman. King loved her very much and together built two temples of Siva Samkaragaurisa and Sugandhesa. She was with her husband during wars, when king was in fight with the people of Ursa, lost his eyesight. She ruled the kingdom with the help of Prabhakarvaradeva as a patron of new child.

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king Gopalavarman. Founded town of Gopalapura modern Gupur.

Gopala Matha and Gopalakesava temple of Vishnu Sugandhapura, Nanda Matha and temple of Nandakesava were built by the widow of Gopalavarman. Her main trouble was rivalries between two groups Tantrins and Ekanagas. At last she was captured by Tantrins in a battle which was fought in the suburbs of Srinagar.

### Sultan Ali Shah (1413-20 A.D.)

The eldest son of Sultan Sikandar, Mir Khan, succeeded his father's dominion under the name of Ali Shah. He was a minor and unaware of the technicalities of running the government. He, therefore, carried on with Suhabhata, as his Prime Minister. In the first instance, he claimed down some of his rivals in the court and then repelled the attack of Feroz—the exiled son of Sultan Sikandar through his Hindu wife Shoba Devi. Suhabhata *alias* Saif-ud-din now without any fear from the new Sultan persecuted the Hindus more vigorously which he could not do freely in the reign of Sultan Sikandar. Even the influential and liberal saint Sheikh Nur-ud-din *alias* Nund Rishi was not spared. He was imprisoned for his intervention on behalf of the Brahmans. They were forbidden to celebrate their rituals and ceremonies. Conversion to Islam was forced under pressure of heavy taxation and fines. Most of the Brahmans committed suicide.

The rest fled the country but got killed when their roads were blocked by sealing of the passes. The reign of terror came to an end only with the death of this ruthless convert in the year 1417. The Sultan had appointed his younger brother, Shahi Khan as his Prime Minister. The king on seeing the popularity of the subjects towards his Prime Minister feared his deposition at his hands and abdicated the throne in favour of Shahi Khan in 1419. Before his departure for a pilgrimage to Mecca, the Sultan conferred on him the title of Zain-ul-Abidin.

The old ally of Zain-ul-Abidin when he was only a prince, Jastratha of Khuhkhura tribe of western Punjab invited him to



his country in the winter of 1419 in order to finalise the plan for the overthrow of Sultan Ali Shah. Accordingly both of them along with the forces of Jastratha gave Ali Shah a befitting defeat at Thana—a village situated at a distance of 23 kms from Rajouri. The defeated Sultan was made a prisoner and killed afterwards by Jastratha's men. One historian has claimed that Jastratha wanted to claim the throne for himself, but his view is not substantiated from other sources. Anyway, Prince Shahi Khan ascended the throne in the summer of 1420 after his triumphant entry into the valley.

### **Sultan Haidar Shah (1470-72 A.D.)** IInd Son of Zain-ul-Abidin

Immediately after his accession to the throne, he shifted his capital from Nowshera to Sikandarpur—the modern locality of Nowhatta where he nominated his own son Hassan as his heir to the throne and appointed him as the Governor of Kamraj—the western division of the valley. He also married him with the daughter of Sayyid Mirrak Hassan Baihaqi—a very influential leader of Sayyids who had by this time risen to a very powerful and commanding position. The Sultan made this matrimonial alliance only to strengthen his own and his family's position. He appointed his younger brother Bahram Khan as the Governor of Nagam—a known locality to the south of Srinagar on the road leading to the famous shrine of Chrar-i-Sharif—the resting place of saint Nur-ud-din Rishi. In the beginning he took strong measures to curb the activities of corrupt officials and restore a strong administration which had broken down due to lack of zeal on the part of the former Sultan during last days of his reign. But soon after he fell prey to luxurious way of life.

He engrossed himself in excessive drinking, debauchery and licentiousness. No attention was paid to his duties as a king. Wicked officials ruled the land. The Hindus were persecuted afresh through one of the wicked officials Luli, who was a barber by profession. A noble state treasurer, Hassan Kuchay compromised with the Sultan's elder brother, Adam Khan to invade the valley and get the country rid of Luli's highhandedness. The plot leaked out which took the life of Hassan Kuchay

and made Adam Khan to give up his plan of invading the country. He was killed while fighting against Mughals. His body was however brought to Kashmir from Jammu and buried by the side of his father. His death gave more encouragement to Luli to harass the Hindus and demolish their sanctuaries. The resentment of the subjects prompted the only surviving son of the late Sultan, Behram Khan, the younger brother of the reigning Sultan to conspire against the government but his plans were not crowned with success. The king because of his failing health due to excessive drinking had a fall in his palace and died of the injuries in April 1472 after a rule of one year and ten months.

Haidar Shah was a man of letters, a musician and poet. He is credited with the erection of a bridge over river Jhelum known as Nawa Kadal—the 6th bridge.

Sultan Haidar Shah was succeeded by his son Hassan Khan.

#### **Sultan Ismail Shah II (1551-54 A.D.)**

Under Sultan Ismail Shah, Daulat Chak, contrary to Mirza Haidar Dughlat's religious policy, made everybody free to follow his religion. He revived Nurbakhshiya creed. The mausoleum of Mir Shamas-ud-din at Zadibal was rebuilt. The Hindus had to pay the tax and then avail of the freedom to worship.

Daulat Chak conquered Ladakh when its ruler neglected to pay tribute to the Sultan of Kashmir after the death of Mirza Haidar Dughlat. A similar campaign was undertaken against Baltistan.

In 1554, the valley witnessed a great earthquake which continued for a few days. This gave a great setback to Daulat Chak. The people had to leave their residential houses and pass days under canvass. This was followed by the death of Sultan, and his son Habib Shah ascended the throne.

#### **Sultan Shamas-ud-din (1537-38 A.D.)**

Shamas-ud-din ascended the throne with the blessings of

his grandfather Kachi Chak who was elevated to the post of Prime Minister. Unfortunately, the unity between the two groups was short-lived and the enmity among the leaders again surfaced. Kachi Chak who was also the grandfather of the Sultan was the virtual ruler. He defeated the rival Magres at Sopore and in the year 1538, Sultan Shamas-ud-din died and was succeeded by his brother Ismail Shah.

### **Sun-Tek**

This is triple storied temple at the Alchi Laddakh with a curved wooden facade consisting of pillars, curved brackets and capitals. Form and function are clothed in artistic detail. In the eastern niche is the figure of Manjushri western niche is Avalokiteshvara and in northern niche is Maitreya.

### **Sun Worship**

Sun worship was continued to be long after Latitaditya. Martand temple was dedicated to Sun god.

### **Supreme Command Council (SSC)**

An umbrella organisation for militant organisations.

Kashmiri militants have decided to operate under this council "Supreme Command Council" (SSC), follows a proposal made to them by the Inter Services Intelligence. The Jamit-e-Islami's militant outfit, Hizbul Mujahideen, and the Jammu and Kashmir Liberation Front will not come under the SSC. Master Ahsan Dar, Chief of the Muslim Mujahideen, is likely to be the supreme commander, while Babbar Badar of Al Jihad, may be the deputy chief of the outfit.

According to the SSC's spokesman, the three chiefs, Master Ahsan Dar (Muslim Mujahideen), Khalil Hibran (Al Barq) and Khalil-ur-Rehman (Al Jihad), dissolved their organisations on July 6. The other militants outfits, including the pro-Pakistan ones, the Hizbul, Al Umar Commando, Pasdan-e-Islam, Allah Tigers and Hizbul Momen, would also merge with the SSC. Moulana Abbas Ansari's Ikhwan-ul-Muslmeen has yet to decide.



The mushroom growth of militants outfits with no one in command had led the struggle in the wrong direction. He admitted unwanted elements had brought a bad name to the movement. The SSC would screen the militants, check kidnapping and prevent the killing of innocent people. The SSC, instead of interfering in the political, social and administrative working, would strengthen the movement's military strength.

The spokesman said about 300 foreign nationals had recently entered the Valley to strengthen the force of 1,000 foreign nationals already deployed in the remote areas of the State.

### **Sura (855-883 A.D.)**

Avantivarman period : Sura was a Chief Minister during Avantivarman period. He cut the throat of his adopted son Dhanava. His relations with king never disfigured, slaughtering of living creatures was banned during the period, founded Surapura town. Temple of Suresvara, transferred watch station on high place Pir Panjal pass.

### **Suri, Ved Prakash**

He is from Mirpur now in Pakistan occupied Kashmir. Like all others of the region, during his childhood he learnt Urdu. He knew more than other children because his mother loved the language and taught her son herself. During the partition chaos Ved Prakash, then only 14, got separated from his family and was captured by tribals. They used him as a servant to look after Hindu and Sikh women they had abducted. He bought provisions for them.

Once the tribals took him with them to the prostitute quarter Hira Mandi in Lahore. Young Ved Prakash's interest in the plight of women exploited by men for their pleasure was roused. After he escaped from his captors and rejoined his family in Jammu he resumed the study of Urdu and began to research the status of prostitutes in Indian society. The outcome was a thesis *Urdu Fiction Mein Tawaif*—Prostitutes in Urdu fiction. He was awarded a doctorate for his work which

was published with dedication to his parents Ram Das and Brij Rani who encouraged him to study Urdu. It begins with a couple from Sahir Ludhianvi :

*Aurat nay janam diyaa mardon ko,  
Mardon nay issey bazaar diya;  
Jab jee chaha masla kuchlaa,  
Jab jee chaha dhutkaar diya.*

(Women gave birth to men, men sold them in the market place. They mauled them when they wished, and abused them when they wished.)

### Suryamati

Wife of Ananta (A.D. 1028-63). She was a very shrewd and jealous wife. She redeemed her husband's debts. She also took part in her husband's business. She was a daughter of Induccara, a prince of Jalandhara. In the last Ananta has committed suicide due to his wife and she committed *sati* on his pyre.

### Suyya, Verman

A poor boy lived in the house of Candala woman later he developed scheme to prevent floods in Jhelum by building dam. He also introduced irrigation system during Avantivarman reign 855-883, remained Irrigation Minister, effected the regulation of River Jhelum and diverted its junction 3 miles away near Shadipun.

### Sweet Minced Meat (Food dish)

Usually meat is not eaten sweet but in Kashmir *Khubanis* (so called because of their resemblance in shape to pears) are a delicacy. A feast is never complete without them even though there may be other sweet dishes made of milk and rice. The ingredients are 1 lb of very fine minced meat, 2 ozs. *khua* (milk cooked to a solid residue), 1 table-spoonful *urad dal*, 4 ozs. prunes, 1 table-spoonful rice, a few cardamoms and whole almonds.

Boil the minced meat and then the prunes. In the meanwhile allow the urad dal and rice to soak in water. Now mix the meat, khoa, rice, dal, prunes and cardamoms and grind to a very fine paste. Put an almond into a ball made of this paste and shape to resemble a *khubani* or pear. Fry the *khubanis* in ghee and then make some syrup. Let the *khubanis* simmer in the syrup till they come to the surface. They are now ready to be served.

### Syed Hussain

Born on July 16, 1918 son of Syed Ahmad Ullah, educated in J & K University. After completing his education joined Education Department, but resigned after two years in order to join the freedom movement in the state, associated himself with J & K National Conference. Led the demonstration in 1944 and arrested. Took part in 'Quit Kashmir Movement'. He had been a member of Muslim Conference.

He was closely associated with National Conference and Sheikh Mohammed Abdullah and Mirza Afzal Beg, in 1953 he parted his company with them in defence of national cause and formed Democratic National Conference in 1957. Remained state legislature for nearly 11 years. Rajya Sabha member, Indo-Soviet Cultural Society, Advocate, elected Chairman of J & K legislative council on 16th March 1974.

### Syed Mir Quasim

Birth in 1921, education—S.P. College, Srinagar, joined active politics in 1945, role—Quit Kashmir Movement, imprisonment, elected member Constituent Assembly in 1951, remained Minister in 1964. PCC President 1969. Chief Minister from 12 December 1971. Resigned from Congress-I in September 1983.

### Tajika

During the reign of the Kashmir king Suhadeva (c. A.D. 1301-29), Jonaraja the chronicler, informs us the invaders of Kashmir was Durjaya (the Dalju of the *Ain-i-Akbari*), who was



the chief commander of the king of Kandahar and his army included Tajika, Turuska and Mleccha troops. According to Stein this Duluca was probably a Turk (Muslim) and had entered the valley through the Zoji-La Pass, with an army of 60,000 men. The Arabs appear to have invaded northern India during the years A.D. 1000-37 when mention is made of the Bahikas and Taikas by Bilhana. The Taikas are probably intended to mean the Arabs.

The Tajikas are also mentioned in the 8th century A.D. The Nausari grant of the Lata Calukya prince Avani Janasraya records that he defeated a Tajika army which, after attacking the kingdoms of Sindhu, Cutch, Saurashtra, Cavotaka (Cavadas or Capotakas), Mauryas and Gurjaras, had invaded Nausari where that monarch was then reigning. In the 11th century the Tajikas, under their intrepid leaders like Muhammad of Ghazni and his son Mas'ud, harried large parts of northern India when they are recorded to have reached in their raids as far as Banaras.

#### **Takar in Ottar Machipura**

There is a spring the water of which change the colour like Tulmula every now and then.

#### **Takht-i-Suleiman**

Previously called Sankaracharya, Jyestharudra : name of a mountain near Srinagar where Asoka's son Kunala founded a monastery and where the celebrated reformer Sankaracharya established a Siva worship.

#### **Takka-Desa (A region)**

This is mentioned by Kalhana in his *Rajatarangini* and also by other writers. Kalhana relates how Alakhana, the ruler of Gurjara, had surrendered to the Kashmiri king Sankaravarman (c. A.D. 883-902) the Takka Desa as if he had saved his own body at the sacrifice of a finger. Hiuen Tsang refers to the Tsch-Kia, which has been considered an allusion to the

Takka country, which he observed was close to the old city of Shie-Kie-lo (Sakala—modern Sialkot).

According to the *Kavyamimamsa*, the well-known work on Sanskrit poetics. Apabhramsa was spoken by the Takkas, (the inhabitants of Marwar) and the Bhadanakas. This region has been identified with the region between the upper waters of the Ravi and Chenab. It extended from the south of the Pir Punjal Range to modern Sialkot. It was known also for its houses and its merchants were known as Takas.

### Tale of Gyalpokesar

A Laddakhi folk tale. Gylapokesar was a king of Ling. This story runs into volumes of prose and verse, the story is recited by a professional story teller, spread-over several nights. He narrates it during long winter night, the audience seated around a cosy fire, sipping Chhang, interspersed with Tibetan salted butter tea. He tells the story in prose and recites the verses.

### Tantrins (904-906 A.D.)

One of the Rival factions in the court of Sugandha. It was a body of foot soldiers who has formed a confederacy. Their designations were derived from their tribal name of Tantri and owned their close organisation to ethnic affinities.

### Tantrism

Regarded as belief in mantras or in magic and sorcery. Brha-Nila Tantram, Buddhist in origin, received a Shaivite garb. Chankuna, Lalitaditya's minister, got the image of Braham Buddha from his master in return for two spells or magical charms, which, according to Kalhana could check the flow of flood waters. Marco Polo credited Kashmiri with "making their idols speak" says indeed Kashmir is a very source from which idolatory (Buddhism) has spread abroad. Growth of Tantrism brought Buddhism very near to Shaivism as then prevalent in the valley and the Buddhism which the Kashmiri-

monks thereafter gave their northern neighbours may be called Shiv-Buddhism. Side by side Kashmir exported art, astrology, mathematics, medicine, music, dancing customs and superstitions even the alphabet. It attained heights during whole course of history until the coming of Moghals.

### **Tapper, City**

About the middle of 7th century Partapditya II founded the city called Partappur which according to the poetic assertion of Kalhana it rivalled the city of Indra in splendour. Dr. Stein identified the city as the modern village Tapper on the highway of Srinagar-Baramulla. Excavation conducted here recently have un-earthed the foundation of an old stone temple built by his queen. It was a grand city upto the time of king Ananta but latter on destroyed by the iconoclastic zeal of latter rulers.

### **Tarikh-I-Rashidi**

Written by Mirza Haider of Kashgar, who invaded Kashmir twice and ruled it from 1541 to 1551. It is a work of 16th century contains a chronicle of Moghals and a brief account of Kashmir of his days.

### **Tarsar Lake**

Is 21 miles from Pahalgam. It is situated at an altitude of 13,000 feet above sea level. It is about a mile long and half a mile wide. One comes across large meadows full of every type of wild flowers—truly a botanist's paradise.

### **Tashkent Declaration of 1966**

The Prime Minister of India and the President of Pakistan having met at Tashkent and having discussed the existing relations between India and Pakistan, hereby declare their firm resolve to restore normal and peaceful relations between their countries and to promote understanding and friendly relations between their peoples. They consider the attainment of these



objectives of vital importance for the welfare of the 600 million people of India and Pakistan.

## I

The Prime Minister of India and the President of Pakistan agree that both sides will exert all efforts to create good neighbourly relations between India and Pakistan in accordance with the United Nations Charter. They reaffirm their obligation under the Charter not to have recourse to force and to settle their disputes through peaceful means. They considered that the interests of peace in their region and particularly in the Indo-Pakistan Sub-Continent and, indeed, the interests of the peoples of India and Pakistan were not served by the continuance of tension between the two countries. It was against this background that Jammu and Kashmir was discussed, and each of the sides set forth its respective position.

## II

The Prime Minister of India and the President of Pakistan have agreed that all armed personnel of the two countries shall be withdrawn not later than 25 February 1966 to the positions they held prior to 5 August 1965, and both sides shall observe the cease-fire terms on the cease-fire line.

## III

The Prime Minister of India and the President of Pakistan have agreed that relations between India and Pakistan shall be based on the principle of non-interference in the internal affairs of each other.

## IV

The Prime Minister of India and the President of Pakistan have agreed that both sides will discourage any propaganda directed against the other country, and will encourage propaganda which promotes the development of friendly relations between the two countries.

## V

The Prime Minister of India and the President of Pakistan have agreed that the High Commissioner of India to Pakistan and the High Commissioner of Pakistan to India will return to their posts and that the normal functioning of diplomatic missions of both countries will be restored. Both Governments shall observe the Vienna Convention of 1961 on Diplomatic Interchange.

## VI

The Prime Minister of India and the President of Pakistan have agreed to consider measures towards the restoration of economic and trade relations, communications, as well as cultural exchanges between India and Pakistan, and to take measures to implement the existing agreements between India and Pakistan.

## VII

The Prime Minister of India and the President of Pakistan have agreed that they give instructions to their respective authorities to carry out the repatriation of the prisoners of war.

## VIII

The Prime Minister of India and the President of Pakistan have agreed that the sides will continue the discussion of questions relating to the problems of refugees and evictions/illegal immigrations. They also agreed that both sides will create conditions which will prevent the exodus of people. They further agreed to discuss the return of the property and assets taken over by either side in connexion with the conflict.

## IX

The Prime Minister of India and the President of Pakistan have agreed that the sides will continue meeting both at the highest and at other levels on matters of direct concern to both

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countries. Both sides have recognized the need to set up joint Indian-Pakistani bodies which will report to their Governments in order to decide what further steps should be taken.

The Prime Minister of India and the President of Pakistan record their feelings of deep appreciation and gratitude to the leaders of the Soviet Union, the Soviet Government and personally to the Chairman of the Council of Ministers of the USSR for their constructive, friendly and noble part in bringing about the present meeting which has resulted in mutually satisfactory results. They also express to the Government and friendly people of Uzbekistan their sincere thankfulness for their overwhelming reception and generous hospitality.

They invite the Chairman of the Council of Ministers of the USSR to witness this Declaration.

(Signed) LAL BAHADUR

(Signed) M.A. KHAN, FM.

*Prime Minister of India*

*President of Pakistan*

Tashkent, 10 January, 1966.

### Tashkent Summit

#### *Prime Minister Lal Bahadur Shastri's Speech at the Opening Session*

The Prime Minister of India, Shri Lal Bahadur Shastri, and President Ayub Khan of Pakistan met at Tashkent (USSR) from January 4 to January 10, 1966, and discussed the relations existing between the two countries.

Speaking at the opening session of the Tashkent Meeting on January 4, Prime Minister Shastri said :

First of all, I want to convey to you, Chairman Kosygin, the feelings of sincere appreciation with which my people, my Government and I hailed your bold initiative which has brought me and President Ayub Khan of Pakistan together in this historic Asian city. It is with great pleasure that I express on my behalf and on behalf of my delegation our gratitude for the hospitality which has been lavished upon us and the care and attention which has been bestowed upon us. The great



welcome which the people of Tashkent gave us was indeed very moving.

Our response to your invitation for a meeting in Tashkent was immediate and positive. The objective of peace which inspired you is indeed a noble one. Peace is vital for both India and Pakistan and indeed for the world as a whole. It should be our endeavour to try to open a new chapter in Indo-Pakistan relationship. I would not like to go into past history. I feel, and I am sure President Ayub Khan also feels, that the conflict which took place between our two countries was most unfortunate. Our objective at this meeting should be not recrimination over the past, but a new look towards the future.

I know that there are many unresolved differences between our two countries. Even between countries with the best of relationship, there are differences and even disputes. The question which we have both to face is whether we should think of force as a method of solving them, or whether we should decide and declare that force will never be used. If other countries, even those with vast resources and much deeper differences, can avoid an armed conflict and live together on the basis of peaceful co-existence, should not countries like India and Pakistan whose main problem is the economic betterment of their people, give up the idea of solving any problems by recourse to arms?

The only justification for the use of force in international relations is to repel aggression. Our assurance to each other not to use force would mean, therefore, that each agrees to respect the territorial integrity of the other. We have always said, and I say it today also, that we unreservedly accept Pakistan's sovereignty and territorial integrity. Equally, we have to preserve our own territorial integrity and sovereignty. Respect for each other's sovereignty is essential for peace and good relations.

Once this has been clearly accepted, the whole character of Indo-Pakistan relationship could be transformed to the benefit of the people of both countries. Let me say quite clearly and very sincerely that we wish Pakistan's progress and prosperity.

We have ourselves been striving to better the lives of our people. We are convinced that prosperity would come sooner to the sub-continent, if, there was better relationship between India and Pakistan.

The foundation of such relationship should be, as I have said, the acceptance of the policy of peaceful co-existence. In pursuance of this, action will have to be taken on several fronts. For instance, the atmosphere of cold war has to be removed. If through propaganda, in the press or by radio, a feeling of animosity or distrust is generated and sustained between the two countries, whatever we, as Heads of the two Governments might say, there will always exist the danger of a conflict. Our aim should be to improve the totality of the relationship between the two countries. Our trade has been shrinking: It should grow instead. Many rivers flow between India and Pakistan. Instead of being a source of controversy, they could, through co-operative endeavour, enrich both our countries. There are many other area of economic co-operation which, given goodwill and understanding, can be developed to our mutual advantage.

In saying all this, I am not trying to suggest that we could or should shut our eyes to the many points of difference that exist between the two countries. I do not want to enumerate them. What I do say, however, is that all these problems must be resolved through talks and negotiations and not by resort to force. An armed conflict creates more problems than it solves. It is an impediment to understanding and agreement. On the other hand, in an atmosphere of peace, we can make real progress towards solving the differences between us.

It would be a notable achievement if at this meeting which Chairman Kosygin has convened, an agreement could emerge for renouncing the use of force for settling our differences. This should pave the way for the kind of good neighbourly relations which both countries need and would also make the solution of many of our problems much easier. We could and should, of course, discuss other matters as well, but even if we differ on some of them and cannot see our way to an

immediate agreement, we should still not for sake the path of peace.

A heavy responsibility lies on our shoulders. The sub-continent has a population of 600 million—one-fifth of the human race. If India and Pakistan have to progress and prosper, they must learn to live in peace. If there is constant conflict and hostility, our peoples would suffer even greater hardships. Instead of fighting each other, let us start fighting poverty, disease and ignorance. The problems, the hopes and the aspirations of the common people of both the countries are the same. They want no conflict and war, but peace and progress. They need, not arms and ammunition, but food, clothing and shelter. If we are to fulfil this obligation to our people, we should, in this meeting, try to achieve something specific and positive.

This is a momentous meeting. The eyes of the world are upon us. Let it not be said that the President of Pakistan and the Prime Minister of India met and failed to reach an agreement. Let us show by our actions that we are capable of seeing our own problems in the wider context of world events.

### **Tatadan Spring**

Spring at Dubjans in Shophian with warm water.

### **Temples Built During**

724-761 A.D. **Lalitaditya Muktapida :**

Mukta Swamin

Hushkapura modern name:

Uskur.

Jyestharudra temple

Buthser

Parihasakesawa

Parihasapura

Muktakesawa

-do-

Mahavardha

-do-

Govardhandhara

-do-

Martanda

Matan

Mitresvara

Parihasapura

Cankuna Vihara

Parihasapura

Kyyasvamin

”



316 *The Heritage of Kashmir*751-782 A.D. **Jayapida :**

Built only Viharas not temples, he was seemed to be follower of Buddhism.

855-883 A.D. **Avanti Varman :**

Temple of Avantismamin (Vishnu)	Avantipura
Avantisvara (Siva)	
Sura Varmasvamin Visnu	Sura Varman
	Samara (Brother of Avanti)
Samarasvamin (Keshva worship)	
Surapura Modern	Hurpor Suravarman
Suresvara temple (Siva)	Chief Minister
Mahodayasvamin (Vishnu)	Building Mohodaya
	Door keeper
Prabhakara Svamin	Prabhakarvarman
	Minister.
Suyyapore modern Sopore	Irrigation Minister Suyya.

883-902 A.D. **Samkaravarman**

Samkara Gaurisa (Siva)	Samkarapura
Sngandhesa (Siva)	Samkarapura

904-906 A.D. **Sugandha :**

Gopalapura  
Gopalakesava (Visnu)  
Sugandha pura (town)  
Nandakesava wife of Gopalavarman  
Husk

980-1003 A.D. **Didda :**

Padma Svamin temple	Pampur
Samgramaraja	Nothing.

1028-63 A.D. **Ananta :**

Kaputesvara built by Sihoja.  
Gaurisvara  
Sadasiva

## Temple of Billawar

Which stands about 150 yards away from the bazar. A big fair is held here every year on Baisakhi Day when people from the surrounding hills gather in their thousands. For three successive days the maidan surrounding the temple bustles with life and all round there is fun and frolic. About three furlongs further on are the ruins of the places of the old rulers of Billawar. These must have been constructed before the sixteenth century because by that time the Billawar rulers had shifted their capital to Basohli.

The cella of the temple is about eighty feet high with a dome-shaped apex. It is profusely carved and there are numerous sculptures in bas-relief. Most of these are however damaged and even effaced at places. The facade has been rebuilt and restored recently. In front of the main shrine there was a roofed mandapa with four monolithic pillars—each about sixteen feet high—at its four corners. At the back of the cella there is the usual tank wherein the water which the devotees pour over the deities collects. Nearabout are lying broken pieces of several sculptured images.

Nothing is known of the history of this temple. It is ascribed to the Pandavas and is said to have been destroyed by the troops of Babar, but according to others it collapsed hundred and fifty years ago in the reign of Raja Bhupendra Paul. It is undoubtedly of great age. The space round the temple is shaded by large banyan trees. The town is small and has a bazar with some mean looking shops but the whole place has an appearance of decay.

The name "Billawar" is said to have been derived from Bilkeshwar Mahadev which is the name of the temple. There is a large number of trees locally known as "Bill" infesting the jungle.

What a striking picture does the inside of the main sanctuary present! There are in all thirteen images of various gods and goddesses, as for example of Ganesh, Charan Padika i.e. footprints of the Vaishno Devi, Gorakh Nath, Kabir, Shiva, Parbati, Vishnu and Brahma. The artists who created these sculptures seem to have lavished them with a wealth of orna-

mentation, but all is so marvellously blended within the overall arrangement of the different figures that not a speck appears disagreeable. The locket in the necklace of the central and the largest figure of Vishnu is indeed *chef d'oeuvre* of carving. Perfection in minutest detail balance of proportion between various limbs, the flowing contours of the body, the florid designs of limitless variety and the extremely well-chiselled features.

The whole of the edifice of the central shrine is constructed of chiselled stone slabs of colossal size, some of which are 16 feet long and about 10 feet in breadth. The stone rafters are also of immense size. Some local people assert that the whole structure of the main sanctuary consists only of six stones.

The Billawar temple must be older than the eleventh century. Therefore, as in all other places, the Billawar temple also is ascribed to Pandavas. A curious superstition has been associated with this temple. It was believed that the fall of a brick of the outer door forebode some calamity to the ruling family.

### **Tet Gad**

A kind of fish of average weight one chittak or less, dark colour; in season from August until October, when very small, is known as '*tet Gardu*'. When the river falls this fish is caught in shallow basins and channels which are made in the sands on the banks of the stream.

### **Thara Temple Dispute**

The dispute over a piece of land at Nagbal temple in Islamabad. Now in Pakistan thirty four miles away from Srinagar. The Pandit wanted to construct temple on a piece of land just opposite a mosque at Nagbal. The Muslims raised objection on the ground that land belonged to Mosque. Dispute assumed an ugly shape when Pandits prevented Muslims to perform performing ablution rites on the day of Jymmat-ul-Vida. However in June 1924 Muslims constructed a '*Thara*'. Pandits informed Maharaja of Kashmir. Maharaja took the strict action by demolishing the structure.



**Thorp, Robert**

Came in 1870, described shawl making industry and government control over it. He also mentions the wages, labour and unhealthy and unpleasant conditions of workers in shawl industries.

**Thothru (food normally eaten by Dogras)**

These are well kneaded fermented flour balls flattened on top and cooked in boiling ghee with almonds. Poppy seeds are sprinkled on them and light spiced scones are ready.

**Thumi Sambhota**

The greatest figure however who is responsible for the introduction of Buddhism into Tibet and the formation of Tibetan script and grammar is named Anu of the Thommi tribe of Tibet and known as Thumi Sambhota and worshipped as an incarnation of Manjusri. He rose to be the minister of the great Tibetan king Srang Btsan Gampo who was born a little after 600 A.D. He was the founder of the present capital of Tibet, Lhasa, and in 632 he formally asked Sambhota to preach to his people. Sambhota later paid a visit to Kashmir in search of sacred books and Kashmirian scholars and when he again settled in Tibet he, with his Kashmirian collaborators, translated several Sanskrit treatises into Tibetan.

The Tibetan had hitherto been an oral language only but in order that the sacred books might be translated, a written character was invented by Sambhota. This was based on the Sanskrit alphabet as then used in Kashmir. The most famous of all works ascribed to him is the *Mani Kambum*, "The Myriad of Precious Words"—a treatise chiefly on religion but which also contained an account of the introduction of Buddhism into Tibet. He is also the author of the standard work on Tibetan Buddhism the *Samatog*, on which the civil laws of Tibet are formed.

Thumi Sambhota exercised an enormous influence over King Srang Btsan Gampo and his two queens. They became devout followers of the new faith and carried on the mission

to the farthest corners of Tibet. The two queens are till today worshipped under the name of Dar-eke, "The Golden Mothers" being regarded as incarnations of Tara. The king has also become a saint being looked upon as an incarnation of Avalokiteshwar.

Among the monks who came to Tibet during Srang Btsan Gampo's reign were Tabuta and Ganuta from Kashmir.

### **Tikku, Shama**

51 years old Shama Tikku Kaul was born in Srinagar. She was one of a family of five children. She could only study up to her matriculation and then married off to an accountant Tiku. They have an 18-year-old daughter studying computers. Shama became a telephone operator in Srinagar in 1965. In April 1990 the family migrated to Jammu where she resumed work on the telephone exchange. She was the only operator on the Switchboard who never needed to consult the telephone directory when anyone asked her a number. In 1989 she was awarded the Sanchar Shree (should be Shrimati) award with a cash prize of Rs. 1000 for being the best worker in her circle. India has another operator who can equal her feats of memory. In Srinagar she knew all the 15,000 numbers by heart.

On her transfer to Jammu she had to cope with another 16,000, many of which were periodically changed. She has done it now—a total of 31,000 telephone numbers, names and addresses tucked away in her brain. I asked her when she became aware of this gift. "I don't know", she replied "*shuroo say he tha*" right from the beginning. Another problem I have to face is people calling the same place with different names, for instance the hotel where you are staying, Ashok, is known to the locals simply as motel without Ashok attached to it. There are many such shops and offices with two or more than one name."

### **Tilavadasi**

A festival observed in Kashmir in 10th century A.D. In a Kashmir a sweeper women (Svapaka) named Hamsi of Domba.

caste, who had infatuated king Avantivarman (A.D. 855-56 to 833) is recorded to have proceeded to Ramasvamin temple on the day of Tiladvadasi festival. She was followed by all her feudatories, excepting the proud Damaras.

### Timber Industry

Plays an important role in economy of Kashmir. Timber is also the largest single item of export from Kashmir. Deodar, Kail logs, and sleepers are exported in large quantities. Fir is also another quality used in making shooks for packing cases.

### Toonk

Two paisa coin of Dogra reign.

### Toramana

He was a leader of Huns when they raided India. He was succeeded by his son Mihirakula in 515 A.D. Evidence in *Rajatarangini* said that he was younger brother of Hiranya during 17 B.C.

### Tosamaidan Pass

Poonch, route to :—the Tosamaidan Pass, being on the most direct route between the valley and Poonch was of special importance from ancient times. It was twice in Kashmir history serious invasions were attempted in 1021 Mohamad by Gaznavi and in 1814 by the forces of Ranjit Singh. Kalhana also refers this route in his *Rajatarangini*. Huen Tsiang also come through this route in 633 A.D. The old route started from a village Darang at the foot of the mountains  $30^{\circ}57' \dots 74^{\circ}36'$  long.

### Tramor

There is a copper-coloured lizard called Tramor in Kashmir found in Alpine meadows, generally about 5 inches long. I found several in the Kolahoi valley.

### The Treacherous Vizir, a Folk Tale

Story of a Faqir saint who had miraculous powers.



**Tree Worship**

Some varieties of trees were considered sacred and the Muslims took vows under them not to commit sin in future. According to Vigne, a sapling of *Kikar* (Acacia) brought from Mecca was planted in the precincts of the Hazratbal shrine. People adorned it while visiting the Hazratbal on auspicious days.

**Trisandhya Spring**

An intermittent spring in south of the Devalaram village in Brang. It remains dry all the year round except in the month of April-May. At first the water flows continuously for some days but as from an ordinary spring, than it does so at intervals. This intermittent occurs several times in twenty four hours.

**Tsas—Ton**

Birth feast Laddakh is held one week after the mother's confinement.

**Tso Moriri Lake**

The second longest lake surrounded by snow clad mountains.

**Tsurnag Spring**

On the top of the Sarbal mountain. The water of this gushes out with great force, making whirls like the patters wheel.

**Tulmula**

The Lur Pargana fish are caught from under the dry earth throughout the year.

**Tulmula in Lar**

There is a spring at this village, the water of which changes colour every now and then. Some times it is pink. Some times green and so on. The Hindus worship there. A large fair is held at this place on the 8th and 15th day of bright fortnight specially of Jeth (May-June).

# United Nations Commission for India and Pakistan

The United Nations Commission for India and Pakistan having given careful consideration to the points of view expressed by the representatives of India and Pakistan regarding the situation in the State of Jammu and Kashmir, and being of the opinion that the prompt cessation of hostilities and the correction of conditions the continuance of which is likely to endanger international peace and security are essential to implementation of its endeavours to assist the Government of India and Pakistan in affecting a final settlement of the situation.

Resolves to submit simultaneously to the Government of India and Pakistan the following proposal :

## PART I

### *Cease-Fire Order*

A. The Governments of India and Pakistan agree that their respective High Commands will issue separately and simultaneously a cease-fire order to apply to all forces under their control in the State of Jammu and Kashmir as of the earliest practicable date or dates to be mutually agreed upon within four days after these proposals have been accepted by both Governments.

B. The High Commands of the Indian and Pakistani forces agree to refrain from taking any measures that might augment the military potential of the forces under their control in the State of Jammu and Kashmir.

(For the purpose of these proposals forces under their control shall be considered to include all forces, organised and unorganised, fighting or participating in hostilities on their respective sides.)

C. The Commanders-in-Chief of the forces of India and Pakistan shall promptly confer regarding any necessary local changes in present dispositions which may facilitate the cease-fire.

D. In its discretion and as the Commission may find practicable, the Commission will appoint military observers who.

under the authority of the Commission and with the co-operation of both Commands, will supervise the observance of the cease-fire order.

E. The Government of India and the Government of Pakistan agree to appeal to their respective peoples to assist in creating and maintaining an atmosphere favourable to the promotion of further negotiations.

## PART II

### *Truce Agreement*

Simultaneously with the acceptance of the proposal for the immediate cessation of hostilities outlined in Part I, both Governments accept the following principles as a basis for the formulation of a truce agreement, the details of which shall be worked out in discussion between their representatives and the Commission.

#### A

1. As the presence of troops of Pakistan in the territory of the State of Jammu and Kashmir constitute a material change in the situation since it was represented by the Government of Pakistan before the Security Council, the Government of Pakistan agrees to withdraw its troops from that State.

2. The Government of Pakistan will use its best endeavour to secure the withdrawal from the State of Jammu and Kashmir of tribesmen and Pakistani nationals not normally resident therein who have entered the State for the purpose of fighting.

3. Pending a final solution, the territory evacuated by the Pakistani troops will be administered by the local authorities under the surveillance of the Commission.

#### B

1. When the Commission shall have notified the Government of India that the tribesmen and Pakistani nationals referred to in Part II A-2 hereof have withdrawn, thereby terminating



the situation which was represented by the Government of India to the Security Council as having occasioned the presence of Indian forces in the State of Jammu and Kashmir, and further, that the Pakistani forces are being withdrawn from the State of Jammu and Kashmir, the Government of India agrees to begin to withdraw the bulk of its forces from that State in stages to be agreed upon with the Commission.

2. Pending the acceptance of the conditions for a final settlement of the situation in the State of Jammu and Kashmir, the Indian Government will maintain within the lines existing at moment of cease-fire the minimum strength of its forces which in agreement with the Commission are considered necessary to assist local authorities in the observance of law and order. The Commission will have observers stationed where it deems necessary.

3. The Government of India will undertake to ensure that the Government of the State of Jammu and Kashmir will take all measures within its power to make it publicly known that peace, law and order will be safeguarded and that political rights will be guaranteed.

### C

1. Upon signature, the full text of the truce agreement or a communique containing the principles thereof as agreed upon between the two Governments and the Commission will be made public.

### PART III

The Government of India and the Government of Pakistan reaffirm their wish that the future status of the State of Jammu and Kashmir shall be determined in accordance with the will of the people and to what end, upon acceptance of the truce agreement, both Governments agree to enter into consultations with the Commission to determine fair and equitable conditions whereby such free expression will be assured.

### Tunga

Khasa Herdsman originally belonged to a village in

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Parnotsa or Punch. Secured a job of Royal Courier liked by Didda (980-1003 A.D.) played prominent role during her reign, become Prime Minister continued for some years after Didda during the Samgraamaraja 1003-1028 A.D. Tunga was killed by his opponents Nagas.

**Twarikh-I-Kashmir**

Chronicle written by Narayan Kaul Ajiz distinguished scholar of Persian language and literature. It was written in 1710 A.D. gives an assessment of the reigns of the sultans and early Mughals from a liberal point of view.

**Udhampur Canal**

This canal is to facilitate irrigation in Jammu. It takes off from Tawi and irrigates 25,000 acres and generate 300 k.w. of electric power.

**Ujjanaka**

Kafristan : A country situated on the river Indus in Mahabharat times. Ujjanaka is corruption of Udayana.

**University of Jammu**

Established on Sept. 5, 1969 through an ordinance of Governor, bifurcating from University of Jammu and Kashmir. The ordinance was replaced by Kashmir and Jammu University Act, 1969. Jurisdiction of university extends to Jammu province which comprises Jammu, Kathua, Udhampur, Doda, Poonch and Rajouri district. It has 5 constituent and 13 colleges. It also has a central library faculties—Arts, Commerce, Education, Law, Medicine, Oriental learnings, Science, Music and Fine arts.

*Budget* : 1989-90 Income Rs. 995.63 lakhs Expenditure 947.97 lakhs percentage of fees income 28.23 lakhs.

**University of Kashmir**

Established in November 1948 as University of Jammu and Kashmir. In 1969 it was bifurcated or through an ordi--

nance issued by Governor and become University of Kashmir and University of Jammu was, separately situated in Srinagar.

The jurisdiction of university extends to the territorial limits of the Kashmir Division of J & K. state, has 8 constituent and a affiliated and 6 oriental institutions. Has a good library with the budget of Rs. 31 lakhs.

*Faculties :* Arts, Social Science, Commerce, Education, Engineering, Law, Medicine, Science.

Budget 1990-91—Rs. 795.76

### Upanga Gita

Light operic songs were popularised by king Kalasa during 1063—Kalhana also mentioned straling banks or players whose theatrical performances had folk motifs. There folk players would caricature the lives of new rich Damaras of Kayasthas. These folk bands were performing their skits in public and receiving customery gifts from the kings and nobles.

### Ushkur

Havishkpur or Huskpora old names, was founded by Ushkur, Demodhara was succeeded by three Tartar princes, (Hushka), Jushka, Kanishka who founded three capital cities: Huskpora, Jushkpora and Kanispor which are now mere villages. Huskpor is the present day Ushkur two miles in the east of Baramulla. It was the Headquarters of Buddhist monks and also the first city of note in the valley at its entrance from the Jhelum valley road.

### Utkarsa

A king of Kashmir. In about A.D. 1063 this second son of Kalasa had a windfall. A cousin of king Ananta, the Lohara, prince Ksitiraja, disgusted with his rebellious son, Bhuvanaraja, bestowed his own kingdom on Utkarsa who, on the death of Kalasa was made king of Kashmir. Kalasa, after a wild life, in his 49th year in A.D. 1089, was dying before the image of god Marttanda hearing the music of the coronation of the new



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king Utkarsa, who had come from Lohara. Utkarsa became unpopular for he was mean and stingy like a *Srotiya* and his subjects "wanted to have masters of larger minds." Utkarsa had transferred his brother Harsa to a more closely guarded prison. The king's step-brother, for not receiving his promised daily allowance, with Jayaraja, another son of Kalasa, defeated Utkarsa's troops and besieged him in his palace. Then Utkarsa released his younger brother Harsa, who boldly seized the throne and imprisoned Utkarsa, who committed suicide by cutting the vital arteries of his throat with a pair of scissors. He died when he was only twenty-four, after reigning for only twenty-two days.

**Utpala (A dynasty)**

(1) This dynasty was founded by Avantivarman (A.D. 855-56 to 833) who also founded Avantipura (modern Vantipore) whose ruins rank among the most imposing monuments of ancient Kashmir architecture and sufficiently attest the resources of the builder. His minister, Sura, founded another town called Surapura modern Hurpor. This dynasty lasted till A.D. 939. Some of its monarchs may be noted. His commander-in-chief Kamalavardhana, rebelled and drove him out of the country but chaos had set in with Sambuwardhana who was an usurper. With the selection of Yasaskara in A.D.939, the Utpala dynasty collapsed.

(1) Avantivarman	855-83	A.D.
(2) Samkaravarman	883-902	A.D.
(3) Gopalavarman	902-904	A.D.
(4) Sugandha	904-06	A.D.
(5) Partha	906-921	A.D.
(6) Nirjitavarman	921-35	A.D.
(7) Sambhuwardana	935-36	A.D.
(8) Cakravarman	936-37	A.D.
(9) Unmattavarman	903-09	A.D.
(10) Yasakara	939-48	A.D.
(11) Varnata	948	A.D.
(12) Parvagupta	949-50	A.D.

(13)	Kshemagupta	950-50	A.D.
(14)	Laukika	958-	A.D.
(15)	Abhimanyu	958-72	A.D.
(16)	Nandigupta	972-73	A.D.
(17)	Tribhuvana	973-85	A.D.
(18)	Bhimagupta	975-81	A.D.
(19)	Didda	981-1003	A.D.

After 1003 A.D. dynasty was changed into Lohara dynasty. During Utapala dynasty many temples and towns were built by the kings, their Prime Ministers and relatives. Cordial relations were developed between Prime Minister and Avantivarman reign. During this period one boy Suyya was picked by Candala woman (Sudra Woman) she has brought him home gave him education and became a private teacher, after some time he developed a scheme to prevent floods. He had taken up many irrigation projects and became Irrigation Minister.

Another king Gopalavarman ruled under his mother Sugandha.

Partha came under the influence of Tantrins. Unmatavanti son of Partha was a cruel king, Yasakara founded mathas. His son Kshemgupta married Didda the notorious queen she was a daughter of Sahi king of Kabul. She killed many young crowned princes and kings. She was succeeded by her nephew Sangroraj founder of Lohara dynasty.

### **Vairochana**

There were numerous Kashmiri monks and scholars active in Tibet for many centuries more. In 750 A.D., for instance, a Kashmiri monk named Vairochana, was among the best known translators of Sanskrit books into Tibetan. His usefulness, however, was interrupted for a while by the Tibetan wife of the then king Thi Srang Detsan, who in her bitter opposition to the king's reforms and instigated by the Bonpa priests, secured the banishment of Vairochana to the eastern province of Kham by a scheme similar to that practised by Potiphar's wife. But on her forthwith being afflicted with leprosy, she repented, and the

young Vairochana was recalled and effected her cure. She is still however handed down to history as the "Red Rahula She-Devil" while Vairochana is made an incarnation of Buddha's faithful attendant and cousin, Ananda.

The zealous king Thi Srang Detsan founded monasteries freely and initiated a period of great literary activity by procuring many talented Indian and Kashmiri scholars for the work of translating the Sanskrit canonical works and commentaries into Tibetan. The Kashmiri monks Jinamitra, Dana-sila and Ananda were the best known of these workers.

The Augustus of Tibet was Ralphachan who ruled in the 9th century A.D. He summoned from Kashmir many celebrated doctors, who with the help of native assistants, took seriously in hand the rendering of the canon in Tibetan. They revised the existing translations and added many more of their own. The most prolific of Ralpachan's translators was Jinamitra, a Pandit of Kashmir described as belonging to the Vaibhasika school who translated a large part of *Vinaya* and many other *sutras*. Numerous works are also ascribed to Sarvajnanadeva and Dharmaka, both of Kashmir.

### **Vaishnavism**

Apart from Buddhism and Saivism, Vaishnavism was flourished during Hindu period. Pravarasena II the founder of present Srinagar, is recorded to have consecrated the image of Vishnu Jayaswami. King Ranaditya is also said to be founded temples of Ranaswamin. Under the rule of Karakota dynasty Vaishnavism received royal patronage and have become popular among the people. Several temples of Vishnu were built by kings of Karakota dynasty. Many more Vaishnava foundations were made during the reign of Ajipapita.

During the reign of Athala dynasty Vaishnavism could not get much importance but existed. Popularity of this cult during 8th and 10th century was on peak many shrines and temples were built. Vaishnavism of Kashmir we find of a different cults, as Vedic Vishnu, the system of Panacaratra School, the Religion of Satavata and the Faith of Gopala Krishna cow-herd God. Rama was worshipped as incarnation of Vishnu.



## **Vaishno Devi**

Vaishno Devi is 36 miles from Jammu and is accessible via Katra which is connected by a motorable road. Katra is 29 miles from Jammu and the remaining 7 miles have to be covered on foot. Accommodation in Government and Pilgrim Sarais is available.

During the time of pilgrimage facilities in the form of medical aid, scout services, police service, and ration and fuel at controlled rates are provided by the Government.

The origin of the pilgrimage is shrouded in mystery. According to one legend, goddess Vaishno Devi usually stayed at a place known as Adkanwari (virgin since creation) which is another name of the goddess. The demon God "Bhairo" wanted to marry her forcibly. The demon god chased the goddess who ran all the way from Adkanwari to the Cave where she took shelter after killing the demon. The big stone outside the Cave is said to be the petrified body of the demon.

## **Vale of Kashmir**

One of the nature's most fortunate creation. Some ninety miles long and twenty to twenty-five miles wide. It is watered by the river Jhelum, which flows approximately south-east to north-west through its length before the deep gorge in the Pir Panjal range to west.

## **Varataka**

The smallest coin and unit of accounting in ancient times. This coin also called cowree being employed for purchase of daily necessities along with other coins like Bahagani. The cowree could have an appreciated value. It is just possible that at the time of Herat (Shivaratri) or Navreh (New Year's) day, when Kashmiri Pandits usually indulged (and even now indulge) in a game of shells, the cowree got appreciated in value.

## **Vasuki Naga**

Folk tale of Bhaderwah which was ruled by Naga kings.

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whose progenitor was Vasuki Naga, associated in song and legend with Kailash Kund. Vasuki Naga was afflicted with a horrible skin disease. Doctors told that only Kailash Kunds' water can save the king. The water was searched by his two sons, one reached first then listening to this other had thrown the water on stone that had become Chandra Bhaga river. Shepherds sing the song, going from door to door collecting flour. This they feed to river creatures.

**Vereshchagin, V.Y. (1842-1906)**

Russian artist was inspired too much from Kashmir and painted two paintings *A Glacier*, *A Mountain Stream*. He was in India for the years 1874-76.

**Verinag**

A village is situated at the foot of the Banihal pass. It is called after the name of three springs known as Verinag. According to legend goddess Vitasta (Jhelum) wanted to take her rise from this place but it happened that when she came 'Siva was staying there' where upon she had to go back out then she took her rise from Vithavatur (Vitastatra), a spring about a mile to the north-west of this place, it came to be called Virahnag or Verinag. This spring was originally an irregular shapeless pond and water dozing out from different places in it, Spread about and formed a little marsh. According to source of Bihat is a spring in Kashmir called the Verinag in the language of India a snake, clearly there has been a large snake at the place.

According to Abul Fazal Verinag's ancient name Bihat was a place of snake worship in ancient period at the foot of hills, below the Banihal pass.

Emperor Jahangir who was a very fond of nature, saw this and ordered for its improvement.

**Vigne, G.T.**

English traveller has reached Bombay in 1833 and travelled extensively in Punjab and Kashmir. This was the period

of Sikh rule in Kashmir. In this book entitled *Travels in Kashmir, Ladakh, Iskardo in 1842* has given a detail record of ruler Gulab Singh in Kashmir. Later Vigne and Gulab Singh were compared for their diplomatic skills. He left Jammu in July 1835. He saw Pir Panjal from high tower of Wazirabad. He also described folk lores of Kashmir.

### Vimalaksha

Connections between China and India were very deep during Kumarajiva's time. We are told of another Kashmiri collaborator of his Vimalaksha, who had gone with him to Kucha and when he was taken as a prisoner to China, followed him there. He worked with him in China from 405 to 413 translating several works with him there and explaining them to the people and the students. After Kumarajiva's death in 413 he went to South China and worked there for the rest of his life.

### Virimot

Common wryneck (*Iynx torquilla*), Kashmiri virimot is a common bird which is heard among the willow plantations outside Srinagar. It arrived here in March and leaves in October. It is very difficult to spot because the colour of its back matches beautifully with that of the bark of an old willow tree. It can be detected by its five or six-syllable note, *pee, pee, pee*, which is heard incessantly from the willow or mulberry trees.

It is distributed throughout Europe and south of a line drawn from Kamchatka in Siberia and Japanese islands. Its winter home is north-east Africa, Senegambia, South China and the Deccan. It is doubtful whether our species comes from North Africa or South China, but some birds definitely come from the Deccan.

### Walli, Dinanath

A landscape painter born in Srinagar in 1910. His father was a poet, died when he was two years old. Received educa-



tion in Sir Amar Singh Technical Institute. But strained circumstances how even compelled him to work for a carpet factory. He shifted to Calcutta, where he joined Madan Theatres, Ltd. as an artist.

*Awards* : Gold medal – 1939 Govt. of J. & K. Academy of Fine Arts Medal 1940. Influenced by English landscape painters.

### **Waquat-a-Kashmir**

By Kwaja Mohammad Azam of Didamar started in 1735 and completed in 1946.

### **War Council**

Formed comprising Hizbul Mujahadeen, Tehrik Jihidi Islam, Muslim Jaabaz force, Al Umer Mujahideen, Operation Bala Kote, and Hizbullah on Sept. 19, 1990. The JKLF was agreed in principle to join the council as a joint venture against Indian occupation forces. Shahidul Islam secretary of Tehrik-i-Hurriyat-i-Kashmir said that aim of council to draw long struggle for freedom.

### **Wasuknag**

Large spring, six miles further west from Rudra Sandhya. It remains quite dry for six manths of winter but flowing with water for six months of summer, which farms a stream irrigating large area.

### **White Paper**

Sheikh Abdullah's Government issued a White Paper, in May 1982, entitled "Statement of Facts : Gilgit, Hunza, Yasin, Ponial, Chital and Skardu". It cited authoritative material, with bibliography and map to establish convincingly that these areas "have from times immemorial formed integral parts of the State of Jammu & Kashmir".

### **White Paper Issued by Plebiscite Front**

In 1946 on the arrival of British Cabinet Mission. Quit

Digitized By eGangotri

Kashmir movement led by Sheikh Mohammad Abdullah was launched, with the aim to end the rule of Maharaja and installation of Democratic and popular regime. In Poonch population rose in open revolt against Maharaja's rule. Maharaja had to promulgate Marshall law there. It was blessed and supported by Indian National Congress and its leaders. Muslims suffered great ruthlessness and tyranny, this was followed by tribal raids. Maharaja fled capital of Srinagar to Jammu on October 1947. There Maharaja offered to accede in India and signed an instrument of accession. Army was sent to Kashmir to crush the revolts. V.P. Menon in his book entitled *The Integration of Indian States* started the every story that Sheikh Abdullah had agreed to this provisional accession "subject to plebiscite".

### The Wily Dervish Meets his Fate

Folk tale of a Dervish a holy man, who was famed all the country for his learning and piety.

### 'The Winter Cremated'

A modern version of an intercommunal celebration takes place when *Chil Bacha*—the Kashmiri phrase for the last spell of the long, rigorous winter—comes to a close at last. Deliverance from the severe cold is the signal for a celebration when the winter is 'cremated' with bonfires lit in every *Mohalla* (locality) in the towns and villages. Carrying the wicker frames of old *Kangris*, discarded willow baskets and broken wickerware articles, gangs of cheerful children—Hindus, Muslims and others—assemble on a *ghat* of the Jhelum (at Srinagar), or on the bank of a stream in a town or village. They set the junk on fire. As the merry blaze warms the still chilly night, the buoyant urchins swirl burning *Kangri* frames around themselves. Men and women, young and old, watch the frenzy of the boisterous youngsters, as the reflections of the flames play on the broad bosom of the Jhelum.

### Wontipur : (Present name of Avantipur)

During the ninth century A.D. Kashmir had another illustrious ruler in the person of Avanti-verman. He built the

city of Avantipur, present "Wontipur". It stood on the high and dry Area of Western hills on the right bank of Jhelum. Owing to its central and strategic location in the Valley the city was of considerable importance since the date of its foundation.

According to the Chronicles of Kalhana, Jona Raja and Srivara, it covered a large area. Around the ruins can be recognised the remains of two old temples of Shiva and Vishnu. It was a flourishing city up to 12th Century A.D. when it was destroyed and burnt down by Damaras (feudal Hindu tribe).

### Wood Carving

Wood-carving is among the best known cottage industries of Kashmir. The intricately carved designs and the fine grain of walnut wood make its carved products among the most attractive to be found anywhere. Among the well-to-do, there is hardly a home anywhere in India which does not contain at least one or two pieces of Kashmiri wood-carving.

There are four main types of wood-carving done in Kashmir :

- (a) *Raised* : In this type of work the surrounding wood is worked away leaving the design standing out in relief.
- (b) *Engraved* : This design is carved into the wood. This is perhaps the most common and most popular variety of wood-carving.
- (c) *Undercut* : This type of wood-carving requires very great skill. The wood below the design is cut away leaving the design standing out delicately patterned.
- (d) *Plain* : Of late plain wood products have become increasingly popular. This is because of their chaste, clean and modern look which is often preferred to the heavier and more ornately carved products. The article may be completely plain or it may have a little delicate engraving, usually round the sides. Some of



our most beautiful wood products are the plain wood varieties with a little engraving.

### World Kashmir Freedom Movement

A organisation has been launched in Pakistan on July 13, 1990 to aid and abet separatists in Jammu and Kashmir. Mr. Ayub Thakur has been elected chief of the organisation. It has 15 members governing body including eleven from Jammu and Kashmir with 400 General body members. Headquarters would be at Islamabad. It would provide material and political assistance to the militants.

### Wular Lake

About 25 miles to the west of the capital Srinagar, forms a grand regulating tank when the river is in full spate the lake can be as much as 50 to 60 square miles in area. Built by Zain-ul-Abidin 1420-70 A.D. Twelve and half miles in length and five miles in breadth. The Bohmar, Madmati and Erin streams are the main feeders. The Jhelum passes through it. However its area changes from season to season.

### Yew Tree

At the village Halthal in the Yachh Pargana under whose shade large crowds of people can sit down.

### Yusuf Shah (1579 A.D.)—First Reign

After the death of his uncle, he ascended the throne under the title of Nasir-ud-din Muhammad Yusuf Badshah Ghazi. Yusuf Shah was keen to roam in woods, waterfalls, and meadows and in one of his such sojourns he came across a very charming peasant woman Habba Khatun popularly known as Zoon or Zooni. Married to an uneducated villager, her domestic life was miserable. She had a natural gift of singing songs which she composed herself while grazing the cattle in the fields of her birth place village Chandrahar near Pampur. Yusuf was attracted both by her beauty and sweet voice and married her.

They, however, lived happily for some time. Soon after, Yusuf Shah neglected his duties as a king and was given to a luxurious way of living. This gave a chance to nobles to rise in revolt against him. One such personality was Sayyid Mubarak Khan, his Wazir, who became the most powerful and strong man and challenged the Sultan. The tactless Sultan was defeated in the fight which took place at Idgah ground and was deposed by his enemy Sayyid Mubarak Khan hardly within a period of two months of his accession.

### **Yusuf Shah (1580-86 A.D.)—Second Reign**

On his restoration for the second time, Sultan Yusuf Shah abolished all types of taxes, geared up administration, and aimed at stability in governing the land. But he was surrounded by his enemies among whom the two deposed Sultans were prominent. While he scooped out the eyes of Lohar Chak and put him behind the bars along with his followers, he entered into matrimonial alliance with Sayyid Mubarak Khan and thus silenced him.

Yusuf Shah was convinced that to go against the wishes of emperor Akbar was to court despair and disappointment but still the situation went out of his hands. Akbar was already angered by his doings when he did not utilise the force placed at his disposal in 1580 on his own request so as to recover his lost throne. In 1581, Akbar sent two envoys to Sultan with the letter that if he at all considered himself as the devoted and sincere protegee, he should have presented himself at the royal court. He received the Mughal envoys with respect and placed the letter on his turban as a mark of respect. He then sent back the ambassadors with costly presents along with his minor son Haidar Khan. The emperor was not convinced of Sultan's sincerity and sent back his son in the following year. Thereafter repeated calls were received by the Sultan from the royal camps and in the year 1585, he sent his eldest son, Yabub Khan with rich presents to Akbar with the request that in view of the hazardous journey, his personal presence before him might be excused.

The emperor misunderstood his plea and thought that the



Sultan deliberately avoided his personal presence. The Sultan became alarmed when his son, Yakub Khan returned from the royal Mughal court. Akbar became apprehensive of Yusuf Shah's deliriousness. On December 20, 1585 Akbar sent a force of Mughal army under the command of Raja Bhagwan Dass, Mirza Shah Rukh, Shah Quli Mehram and others through Pakhali route which connected Kashmir via Muzaffarabad-Abottabad-Mansehra road. Quite unwillingly and compelled by his own nobles Yusuf Shah sent his forces to fight against the Mughals at Buliasa (ancient *Bolyasaka*)—about eight kilometres from Baramulla. Nature came to the rescue of Kashmiris. Severe cold, heavy rains, snow storms and lack of foodstuffs took heavy toll of Mughal forces and animals. The situation compelled Raja Bhagwan Dass to negotiate with the Sultan and wrote to him that no doubt the Mughals had suffered reverses because of rough weather, but on receipt of fresh reinforcements another attempt would be made which would prove disastrous for the Kashmiris. He further advised the Sultan that he in his own interests should present himself before the Mughal emperor. Despite resistance from his nobles, the Sultan secretly left his palace and on February 14, 1586 presented himself at the Mughal camp where Akbar treated him as a political prisoner. This cowardly action of the emperor was taken seriously by the nobles of Yusuf Shah, and they proclaimed his son Yakub Khan as the king and continued with their struggle against the Mughals.

The Mughals again suffered heavy losses but the landlords of the region where the fight was going on sided with the invaders. It is only then that the Kashmiris lost heart and both sides showed their willingness to conclude the peace terms. According to the terms of the peace, it was agreed that Yusuf Shah would retain his throne, Akbar's name should be read in *Khutba*, coins should be struck in the name of Akbar and the revenue from the mint, saffron, shawl etc. should be paid to the imperial treasury. On the conclusion of the peace, the Mughals withdrew from Kashmir. On the assurance of Raja Bhagwan Dass for his safety and return, Yakub Shah accompanied him to pay his personal homage to Akbar on April 7, 1586. The emperor did not approve the peace treaty and also ordered for



the imprisonment of the Sultan. This treacherous imprisonment was a naked violation of the treaty and remained as a dark blot on the character of the chivalrous Akbar. Raja Bhagwan Dass was dismayed over the conduct of Akbar and in order to save his honour struck himself with a dagger.

Yusuf Shah remained a political prisoner for two years. Even when he was set free, he was not allowed to return to Kashmir. He led a melancholy life under the scorching heat of Bihar plains. The separation from his beloved wife distressed him most and he died on September 11, 1592. Habba Khatun also could not bear separation from her lord and died as a hermitess. Both of them, however, were witness to the happenings in their homeland after Yakub Shah surrendered before the Mughal emperor on his own.

Like Bahadur Shah Zaffar, the last king of Mughal dynasty, Yusuf Shah Chak was not destined to die in his own country. His grave also remained unidentified. It has now been located by Mr. M.Y. Taing, the Director General, Culture, J & K State at Biswak, Bihar. The tomb stone was remodelled and a befitting memorial stone installed on January 19th, 1977 by Sheikh Mohammad Abdulla when he was the Chief Minister, Jammu and Kashmir State.

Soon after the departure of Yusuf Shah in February 1586 against the wishes of his nobles, his son who was proclaimed as the Sultan in absence of his father, assumed the title of Nasir-ud-din Muhammad Yakub Badshah Ghazi. He was different from his father. He was a fanatic Shia, ill tempered but a brave fighter. He and his nobles continued to challenge the imperial authority.

The Chaks had alienated Hindus by their repressive policy towards them and they did not give any support to Yakub Shah when he had to face the Mughal General Qasim Khan in June 1586. The ministers of the new Sultan also did not encourage him. The result was that he fled to Kishtwar and Qasim Khan was finally successful in entering the city of Srinagar on October 16, 1586. Akbar was proclaimed as the sovereign of Kashmir.

Kashmiris did not still acknowledge the occupation of Kashmir by Mughals as final. The nobles who earlier deserted Yakub Shah joined hands together and once again rose against Mir Qasim. The people were also tired of the oppressive measures launched by the Mughal General. The result was that Mir Qasim was recalled and in his place Mirza Yusuf Khan Rizwi, one of the confidants of Akbar was appointed. He reached Srinagar in the middle of 1588 without any opposition. Most of the companions deserted Yakub Shah once again and he fled to Kishtwar. Being an experienced man of strong will and scheming, the new Mughal officer, Mirza Yusuf Khan won the hearts of the local people and also some of the nobles. The people were deeply impressed by his liberal policy. He then gave a crushing defeat to Shams Chak—the most rebellious noble next to Yusuf Chak. He submitted to the Mughal Governor and was sent to the royal court where he was treated favourably. He gave his daughter in marriage to prince Salim, the future Jehangir.

Akbar was impatient to be in the charming valley. The main work to annexation of the valley had been completed. He started on his journey towards the valley and reached Srinagar on June 5, 1589. Under changed circumstances, Yakub Shah had no other alternative but to surrender before Akbar. He submitted his petition through his brother Aiba Khan in which he had pleaded that he repented over his rudeness which he did on account of the intoxication of youth and intimacy with wicked men. He further prayed that His Majesty should send him the slipper which he would place over his crown and thus prostrate at the holy threshold. Akbar accepted Yakub's apology and sent him to Bihar as a virtual prisoner like his father in the custody of Raja Man Singh. Thus the long struggle of the Kashmiris to maintain their independence against the foreign rule ended.

### **Young Men's Muslim Association**

Founded by Hamid-Ul-Lah in 1920, with the aims that reformation in Muslim community, construction of Janaza Gah

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to help poor students, to provide social services. It has established a library also.

**Yuvak Sabha**

Founded by Pandit Prem Nath Chinkan Zaindar Mohalla. It was a common political forum for Pandits.

As a political organisation was born out of political conditions created by Muslim subjects in the state.

**Young Husband**

The greatest traveller and explorer of central Asia, visited Kashmir in 1887. His book 'Kashmir' says about local beauty spots of Srinagar and valley and great passess in surrounding Himalayas. He also went through in Karakoram Pass. (18500 fts.).

**Zainul-Abidin (1420-70)**

Sultan of Kashmir was also called Baroshah. Ruled over Kashmir more than for 52 years. He has been called the Akbar of Kashmir. He was also a great builder, which were seen during Jahangir's visit there in 1603 A.D. Among them was Oluru (Wulur) in the middle of Barin tank about three or four Kos in circumference. This reservoir was enclosed on the West, North and South by mountains and it was 30 Kos in circumference. River Behut (Jilam-Jhelum passed) through this lake.

Left three sons Adam Khan, Haji Khan and Bahram Khan. He used to participate in Nagayatra festival used to feed the devotees for five days at Jayapidapura modern Andarkot.

**Zara Kasai**

Ceremony is performed when a boy is about for or five years old. This is a hair cutting ceremony like other Hindus.



### **Zariat of Dastgir Sahib**

A saint of Khorasan. The hair relics of the saint are preserved in the Zariat. Although Dastgir Sahib never visited Kashmir he is greatly revered in the valley and his name is invoked by the boatmen as they paddle upstream in the cry "Ya Pir Dastgir".

### **Zariat of Sheikh Hamza Makhdum Sahib**

He was born in 1394 A.D. in a Chandra Vanshi Rajput family and was buried at his favourite place of meditation on the Southern Europe slope of Hari Parbat. Zariat was built in 1713 A.D. by Nawab Inayat-Ullah Khan, who was Subedar under Moghal. It was reconstructed by Sheikh Gulam Mohi-ud-din a Governor of Kashmir during Sikh rule. It stands at the foot of Hari Parbat.

### **Zena Kadal**

One of the seven old Bridges this is fourth. The straight tall poplars standing on the banks, the Hari Parbat fort in the distance and the high mountains beyond. Little boats are mooted at various places and they dance lightly on the rippling waters. There are wooden movable cabins for bathing erected on the banks, and charming women and girls with beautiful oval faces walk gracefully up and down the steps leading to the edge of the river. On the land, men are busy mending and building boats, while their womenfolk pound corn, dry vegetable and chillis to be stored for the winter. Maharaj Gunj, the famous centre for wholesale trade, is also situated here.

### **Zho**

Cross breed of Yak and Cow is used for ploughing the land.

### **Zojila Battle**

Zoli pass 64 miles north east of Srinagar, which links the Kashmir valley with Ladakh is dominated by high peaks on

either side and is about a mile long debouching into Gumri basin. Raiders attacked and held three ridges around the pass on November 1st. Indian tanks moved forward and crossed the Zojila pass and gingerly stepped on to the human's land in the Gumari basin. About 20 enemy bunkers were destroyed and seized full control of Gumri by midday. Battle was continued till November 24th and Indian troops established contact with our forward troops at Kargil land link between Srinagar and Leh was established after nearly six months. In the entire operation the enemy suffered a total loss of 318 killed, 206 wounded, cache of Arms and tanks, mortars were captured. Our casualties from frost bite were 350.

### **Zukar**

It is ten Kilometres away from Srinagar. On Ganderbal road. It was a centre of trade and learning. In its vicinity a grand Buddhist Vihara named Amritbawan was built which is now a locality 'Wantabhawan' extent.

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Kashayapa, Drained out water from the Satisar and brought Brahmins to live in the reclaimed land-Kashyapmar or Kashmir.

Patanjali, Author of Grammar and of the books of medicine and yoga philosophy. His house was at a village called Gonard or Gudar in the Kulgam Tehsil.

Mammatacharya, Poet and Rhetorician.

Karyatacharya, Author of Sanskrit Grammar. Lived at Raj Chhajkot, a village above Avantipora.

Ummatacharya, Author of commentary on Vedas.

Vamana, Author of Grammar.

Rudrata, Poet.

Vagabhatta, Poet and author of books on medicine.

Charaka, Author of books on medicine.

Bamala, Poet.

Bashu Gupta, Lived about the end of 8th Century of the Christian era. He was the founder of Shaiva philosophy, having learnt it from Shiva himself in a dream.

Shiva Swami, Author of book on Shaiva philosophy. Lived in 815-900 A.D.

Bhaskara, Pupil of Shri Kantha Bhatta. Lived probably in 11th Century of Christian era.

Jagodhara, Poet and author of Grammar.

Bhatta, Poet.

Ananda Vardhan, Poet.

Chhachhak Bhatt, Author of Grammar.

Rochat or Ruyyak, Poet.

Udbhatta, Poet.

Kshemendra, Wrote the Rajtarangini in 1148-49 A.D.

Kalhana, Historian.

Jonaraja, Lived in the time of Zain-ul-Abdin (1420-70 A.D.). Wrote the Rajtarangini from the time Kalhana had left it down to his own time.

Shrinara, Pupil of Jonaraja. Continued the Rajtarangini from 1459-86 A.D.

Prajya Bhatta, Continued the Rajtarangini down to the time of annexation of Kashmir by Akbar 1586 A.D.

Jayaratha, Author of books on Shaiva Philosophy. Lived about 12th Century of Christian era.

Shivopadhya, Author of books on Shaiva Philosophy. His home was at Habbakadal, Srinagar. Lived about 1571 A.D.

Sharvavarma, Author of Grammar. Collection at Srinagar.

Damodar Gupta, Poet.

Ratnakantha, Poet and author of books on Shaiva Philosophy.

Manka, Author of Dictionary.

Balabhata, Author of books on Shaiva Philosophy.

Somadeva, Author of Brahskatha which is in the possession of some Brahmins at Bhorī Kadal who practise fortune telling by looking into it.

Abhinanda, Poet of the highest order equal to Kalidas.

Vallabhadeva, Poet.

Narahari, Poet and Commentator.

Kumorajina, (Tungheo—Chinese title) 384-417 A.D.

Bilhava, Poet.



